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EXTRA VOL. 6

GITA TEACHING

(CONTENTS)

Sanskrit Text Word meaning Literal Translation,
Explanatory Notes, Shastric Illustrations
and a PREFACE dealing with
51 Gita Subjects.

BY

R C GITA PREMI

SECOND EDITION REVISED & ENLARGED

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TABLE OF GITA SUBJECTS

Chapter	No	Subject	Page
		PREFACE	i LIV
I	1	The two <i>Pandava</i> & <i>Kaurava</i> armies	1
	2	Grief and delusion of <i>Arjun</i>	19
II	1	Denunciation of fear and grief	33
"	2	<i>Atma</i> knowledge of body and soul	41
"	3	Discharge of one's duty	57
"	4	Steadiness of intellect	62
	5	Characteristics of steady intellect	72
III	1	Need of performing action	86
"	2	Aim and object of a sacrifice	92
"	3	The wise also to act	98
	4	Desire and sense control	108
IV	1	Need of <i>karma Yoga</i>	118
"	2	Divine birth and action	121
"	3	Action with inaction	128
"	4	Sacrifice actions	135
	5	Greatness of knowledge	140
V	1	Comparison of <i>Yoga</i> and <i>Sanyasa</i>	147
"	2	Character and result of <i>Yoga</i>	151
"	3	<i>Atma</i> character and bliss	155
"	4	Equality and steadiness of mind	159
"	5	External and internal happiness	161
"	6	Ways and means of liberation	168
VI	1	What is <i>Yoga</i>	169
"	2	Means of attaining to <i>Yoga</i>	173
"	3	Mental equality and steadiness	188
"	4	The way to control the mind	193

VI	5	Goal of <i>Yoga</i> failure	196
VII	1	Form and character of Lord	204
"	2	<i>Maya</i> composed of 3 qualities	212
"	3	Four kinds of worshippers	215
"	4	Reward of all worship	218
"	5	Character of <i>Atma</i>	221
"	6	Goal of knowledge	224
VIII	1	Forms of supreme Lord	226
"	2	Death time meditation and its goal	229
"	3	Creation and dissolution of beings ...	237
"	4	Bright and dark Paths ...	241
IX	1	Character and effect of knowledge	246
"	2	Lord as creator, supporter & unattached	248
"	3	Nature and fate of beings ...	253
"	4	Lord as all in all ...	256
"	5	Nature and fruit of worship	258
"	6	Character and effect of devotion	263
X	1	Supreme character of the Lord	271
"	2	Prayer for divine glories	277
"	3	Revelation of the supreme glories	281
XI	1	Knowledge of Lord's character	296
"	2	Lord as creator etc of the world	304
"	3	Destructive form as terrible ..	309
"	4	Prayer for mercy	319
"	5	Character and effect of devotion	327
XII	1	Manifest and unmanifest worship	334
"	2	Four ways of adoring the Lord	339
"	3	Character of a devotee ...	342
XIII	1	<i>Kshetra, Kshetragya</i> .	349
"	2	Elements, modification & qualities of <i>Kshetra</i>	352
"	3	<i>Kshetragya</i> and its character	358
"	4	Character of Nature and Soul	364
XIV	1	Knowledge of qualities ...	376
"	2	Character and fruit of qualities	379
"	3	Crossing of qualities ..	388
XV	1	Banyan like world and its nature	395
"	2	Characteristics of <i>Atma</i> ...	399
"	3	<i>Atma</i> and <i>Paramatma</i> .	405

XVI	8	Godly and ungodly character	410
"	2	Character of ungodly beings	415
"	3	Cause and remedy of ungodly character	423
XVII	1	Character and goal of faith in Karma	426
"	2	Action of 3 qualities	430
"	3	Recitation of threefold <i>Brahma</i> name	439
XVIII	1	Aim and object of renunciation	444
"	2	Causes of Action	452
"	3	Qualities of action	456
"	4	Success of action	469
"	5	Devotion of the Lord	482
"	6	Greatness of <i>Gita</i> teaching	485

LIST OF PREFACE SUBJECTS

No	SUBJECT	Page
1	<i>Gita</i> teaching	i
2	Action Path	ii
3	Knowledge Path	iii
4	Contemplation Path	iv
5	Devotion Path	v
6	<i>Karma Yoga</i>	vi
7	Character of a <i>Yogee</i>	vii
8	<i>Yoga</i> failure	"
9	Grief and delusion	ix
10	Desire	x
11	Mind	"
12	Intellect	xi
13	Equanimity (soul)	xii
14	Godly Property	"

15	Ungodly Property	.	.	XIV
16	Virtue and vice	.	...	XV
17	Liberation and bondage	.	.	"
18	Good society	.	.	XVI
19	Food and exercise	.	..	XVII
20	Sacrifice	..	...	XVIII
21	Gift	.	.	XVIII
22	Austerity	..	..	XIX
23	Adoration-worship	.	.	"
24	Knowledge and Realization	.	.	XXI
25	Supreme Lord	.	.	XXII
26	Supreme <i>Brahma</i>	.	.	XXIII
27	Supreme soul	.	.	"
28	Creator supporter, and destroyer	...	...	XXIV
29	Manifest and unmanifest worship	.	.	XXV
30	Unity and duality	.	.	"
31	Incarnation	.	.	XXVIII
32	Gods	.	.	XXIX
33	Nature	..	..	XXX
34	Three qualities	.	.	XXXI
35	Body	.	.	XXXII
36	Senses and objects	.	.	XXXIII
37	Creation	.	.	XXXIV
38	Caste	.	.	XXXV
39	Fate and Faith	.	.	"
40	Woman	.	.	XXXVIII
41	<i>Shastras</i>	.	.	XXXIX
42	<i>Vedas</i>	.	.	XL
43	<i>Upanishads</i>	.	.	XLI
44	Indian Philosophy	.	.	"
45	<i>Mahabharata</i>	.	.	XLIII
46	<i>Arjuna</i>	.	.	XLIV
47	<i>Shrī Krishna</i>	.	.	XLVI
48	<i>Vyasa</i>	.	.	XLVII
49	Gita Period	.	.	XLVIII
50	Gita origin	.	.	L
51	Gita greatness	.	.	LI

PREFACE

GITA TEACHING

The *Bhagavata Gita* (Lord's song) in the form of a dialogue between Lord Krishna and Arjuna teaching *Karma Yoga* (attainment of Lord through action), is called an *Upanishad* of *Brahma* knowledge and describes the ways and means of attaining to supreme goal and liberation from all pain. It is divided into three Parts as follows —

The first Part (comprising Chapters I to VI) treats of *Karma Yoga* (Action Path), its aim and object and how to attain it. The *Karma Yoga* (Action Path) is the chief subject of the *Gita* teaching and leads to the attainment of the supreme goal by performance of one's duty without attachment to pleasure and pain and with devotion to the Lord. This *Karma Yoga* doctrine is taught by the *Gita* through knowledge (*Sanjya*), action, (service) contemplation as well as devotion paths.

The second Part (Chapters VII to XII) deals with the *Udasana* or devotion of the Lord through knowledge and realization of his supreme character as the creator, supporter and destroyer of all as well as the life essence and inner soul of the whole creation.

The third Part (Chapter XIII to XVIII) treats of the Knowledge Path by renunciation of Nature and its qualities as the cause of all bondage, delusion and pain, and the attainment of liberation by realization of the Supreme Soul as the goal of all.

Thus the performance of one's duty with renunciation of attachment and adoration of the Lord leads to knowledge, realization, devotion and union of the Lord

and *liberation* from all delusion, bondage and pain for ever

In this way the *Gita* teaches all the four paths of action, contemplation, knowledge (by renunciation) and devotion which rise from and merge into one another and all of them jointly as well as separately constitute *Karma Yoga* and a person engaging in any one of these paths attains to the success and goal of them all. Cf *Gita* XIII—24 and 25 --

Some see the *Atma* in the soul by the self through Contemplation Path, some through Knowledge Path and some through Action Path. Some not thus knowing, adore him by hearing from others and the devotees of hearing (*Shruti* or *vedanta* devotion) also cross beyond death

2 ACTION (KARMA) PATH

Action (*Karma*) is the work of creation and growth of beings by nature (*Gita* VIII 3) and it is also the use of sense objects by the sense organs giving rise to pleasure and pain in the shape of action fruits. It is the duty of man to perform action for good of himself and the world and it is harmful not to act. No one can live without performing some action and nature compels all to act. Without performance of action neither the body nor the world can be maintained, and therefore the Lord has created action for maintenance of the world as well as for good and happiness of mankind. The performance of good actions leads to purification of heart, knowledge and bliss. But nature is the cause and doer of all actions while the *Atma* is neither the doer of actions nor enjoyer of action-fruits. It is through egoism and delusion that a person regards himself as the doer and is subjected to bondage and pain. A man should therefore perform action without egoism as a duty for maintenance of the body, good of the world and service of the Lord and

thereby attain to all success and supreme bliss. Thus performance of good actions as *satvika*, austerity and charity etc., leads to success and bliss both in this as well as in the other world.

The *Gita* describes actions to be of three qualities — (a) good action performed without attachment as *Sattvika*, (b) evil action performed with desire as *Rajasic* and (c) destructive action performed with delusion as *Tamasic*. The *Sattvika* action is the best and should be performed by all.

3. KNOWLEDGE (RENUNCIATION) PATH

The knowledge (*Gyana*) path is *Santhya Yoga* and is also called *Tattva* knowledge Path of *Apal Munis*. The followers of the knowledge Path declare that *Atma* knowledge is obtained by performance of good actions and thereafter they prefer renunciation (*Sanya*) of all actions for attainment of perfect liberation and supreme goal. The *Gita*, however, declares that it is the performance of actions with renunciation of attachment alone that leads to knowledge from which liberation and supreme bliss follow. It is a matter of course and therefore a *Gyanee* (knower) should also perform action without attachment according to course of nature, for good of the world and his own supreme success. This is the chief distinction between *Karma* (action) *Yoga* and knowledge Path, vide *Gita* III—19 to 21.

Renunciation is the abandonment or discarding of any object and it is interpreted in four different ways —

- (a) Abandonment of all actions,
- (b) Abandonment of action other than sacrifice,
- (c) Abandonment of action producing desire,
- (d) Abandonment of action fruit only.

The followers of the knowledge Path regard all actions as evil and cause of bondage and therefore they

prescribe abandonment of all actions and declare that there can be no liberation from bondage without renunciation of all actions as mentioned above. The *Gita* regards the renunciation of all actions as unpracticable and harmful and therefore it teaches the performance of actions with renunciation of attachment to pleasure and pain and desire for sense objects alone as the best means for attaining to liberation and supreme goal. Cf. *Gita* XVIII 7 to 9. The *Gita* calls the renunciation of attachment and desires as blissful and the renunciation of action as against the course of nature and against the good of the world. Cf. *Gita* III 16 and 24.

The chief means of attaining success in renunciation of attachment are as below

- (1) Discarding of all desires and disdains for pleasure and pain (action fruit),
- (2) Controlling of self (mind, senses and intellect),
- (3) Making the mind calm, steady and equal,
- (4) Regarding nature as the doer and the Self (*Atma*) as non-doer and therefore having no egoism and delusion;
- (5) Seeing all equally with steady mind and intellect,
- (6) Discarding external (sensual) pleasures and seeking the internal (*Atmic*) happiness,
- (7) Abandoning all qualities of nature,
- (8) Resigning all actions and action fruits to the Lord as an act of devotion,
- (9) Engaging the mind, intellect and senses in concentrated contemplation of the Lord, and,
- (10) Abandoning all mental, intellectual and bodily undertakings

4 CONTEMPLATION (*DHYANA*)

Engagement of the mind wholly in some object after withdrawing it from all else is called contemplation.

or meditation, and in this way uniting and absorbing the mind and intellect completely in the *Atma* is the *Atma* contemplation. When the mind freed from all desires of external objects becomes equal (balanced) and steady in such contemplation then the *Yogi* attains to supreme peace and bliss and is not moved and affected by any pain or distraction. That is called *Samadhi* or concentration.

Latanjali Yoga regards *Atma* contemplation and concentration as means of *Yoga*, but the *Gita* treats of such contemplation and concentration as *Yoga* itself vide *Gita* VIII—8, 12 and IX—22. The *Yogi* by *Atma* contemplation attains to *Atma* knowledge and *Atma* vision and sees the *Atma* as dwelling in himself and in all and by this vision he is merged in the *Atma* and is liberated from all pain and attains to *Brahma* union or *Brahma Nirvana*.

The chief means of attaining to this *Atma* contemplation (*Yoga*) are as follows —

- (1) Living in *chānt* (solitude) as a renouncer
- (2) Having a fixed seat (*Asana*),
- (3) Subduing the mind and senses,
- (4) Keeping the body and its parts steady,
- (5) Having regulated food and exercise,
- (6) Observing *Vairajya* and *Ihhyasa* (unattachment and *yoga* practice)

By following the above means the mind becomes calm and steady and is then fixed in *Atma* contemplation and acquires peace and bliss and thereby the *Yogi* attains to liberation and supreme goal.

3. DIVORION (BHAKTI) PATH

Devotion (*Bhakti*) is the supreme love of the Lord with self-surrender, complete faith, taking refuge and merging one self into him. A devotee by regarding the Lord as supreme and all in all acts for the Lord, without

any self interest and thus unites himself and becomes one with him. A devotee sees the Lord as dwelling equally in all beings and all beings dwelling in the Lord and he thus becomes the benefactor of all people and thereby he entertains no enmity and envy with any one. A devotee serves the Lord with body, mind and intellect and regards him as his supreme goal and thereby he discards all egoism and delusion and he is then freed from all pleasure and pain, his mind becomes calm and steady and equal seer of all. He lives like a saint and hermit without any attachment and desire and he ever remains absorbed in worship and adoration and contemplation of the Lord. Cf IX 22 and XII 2. Such a devotee ever feels himself in the presence of the Lord and being filled with his intense love and delight, he forgets all else and thus begins to behave and conduct himself like a maniac. Cf *Gita* VI 30 and IX 34.

The Lord is equal and impartial to all and he is ever pleased and foud with devotion by all. For attainment of the Lord no costly and difficult worship is required except faith and devotion. The Devotion Path is the easiest and best means for *attaining* the Supreme Goal and it can be practised by an ordinary man without acquiring much learning and wisdom. Cf *Gita* IX 26, 29, XIII 25. Even a sinner through devotion becomes a sage and attains to liberation and in the same way a person of sinful nature through devotion can attain to the Supreme Lord. Cf *Gita* IX 30 and 31.

Exclusive devotion to the Lord and to no one else is called the supreme devotion and it combines knowledge (renunciation), *vairagya* (unattachment), adoration and contemplation, and such a devotee being ever full of *Brahma* attains to the *Brahma* state which is however difficult to achieve. Cf *Gita* VI 47 and VII 19.

Gita treats a devotee and knower as equal, for knowledge leads to devotion and vice versa. There are four kinds of worshippers of the Lord and of them the knower is the best because he ever attains and enters into the Lord. Cf. Gita VII—16 to 18.

(6) KARMA YOGA

Karma Yoga is the chief subject of Gita teaching and it consists of two words *Karma* and *Yoga*. The word *Karma* means action, duty, creation, work and also fate or destiny and the word *Yoga* is used in many and various senses as follows —

- (1) Engagement, attainment and union as in Gita V—21, IX—22 and XIII—26
- (2) Equality, steadiness and control as in II—48, II—53 and XV—11,
- (3) Creation and power as in VII—22, IX—5,
- (4) Device and lesson as in Gita II—50 and in the heading of each Chapter is Arjuna sañjñat Yoga, etc.,
- (5) Action as in II—39, V—1, VI—1,
- (6) Renunciation of attachment as in V—4 to 8, 12
- (7) Contemplation as in VI—20, X—17, XII—9
- (8) Devotion as in X—7, XI—47

Thus *Karma Yoga* is performance of action (one's duty) without attachment as an act of worship and devotion of the Lord and as such it leads to liberation and supreme goal.

Karma Yoga therefore combines action, renunciation, contemplation and devotion and all of them also jointly and separately constitute *Karma Yoga* and for this reason the Gita calls *Yoga Sanñhya* and *sanyasa* etc. as one and the same.

The *Yoga* is thus briefly action without attachment and all actions as sacrifice etc. for worship of the Lord or public good are called *Karma Yoga*. The Gita does not regard the withholding of life-breath (*Pranayama*) as *Yoga* but it means of controlling the mind. Thus

Karma Yoga is the performance of action without attachment for attainment of *Brahma* and Supreme Goal

(7) THE CHARACTER OF AN *YOGEE*

The characteristics of a *KarmaYogee* are as noted below

- (1) Performance of one's duty without fear and grief.
- (2) Engaging in action for good of the world, is a worship and devotion of the Lord.
- (3) Renouncing of all attachments, desires and self interest,
- (4) Resigning all action fruits as pleasure and pain to the Lord,
- (5) Constant contemplation of the Lord by engaging the whole mind, intellect and self in him
- (6) Regarding the Lord as supreme and all in all and seeking refuge in him with faith and devotion,
- (7) Practising *Sattwa* and virtue and discarding sin and vice
- (8) Ever controlling, restraining and subduing the self (senses mind and intellect),
- (9) Seeing the Lord in all and all in the Lord,
- (10) Avoiding the pain of opposites and being of calm and equal mind in all states of life,
- (11) Cultivating knowledge and avoiding delusion,
- (12) Seeking internal happiness and discarding external pleasures

(8) *YOGA* FAILURE

A person eager for *Yoga* but who through the mind being uncontrolled cannot attain success in *Yoga* is called an *Yoga* failure but such a *Yoga* failure is not lost either in this world or in the other. His *Yoga* becomes successful in future birth and he attains to supreme goal without doubt. An *Yoga* failure on death is reborn in the house of a rich holy man or of a wise

Yogee and then attaining to the knowledge acquired in the former body and is compelled by the former practice strives for further success in *Yoga* and thus striving constantly he is enabled to control his mind and at last attains to full *Yoga* success i.e., liberation and *Brahma* union Cf *Gita* VI—4)

In this way *Karma Yoga* is never wasted but leads to success and the *Yogee* attains to supreme goal. Therefore *Yoga* is superior to all other means of salvation as sacrifice etc. for attaining to supreme goal, for if they do not succeed their practitioners lost but *Yoga* ever succeeds and never comes to naught Cf *Gita* VI—46

(9) GRIEF AND DEPRESSION

Once a person forgets the supreme character of the self as *Atma* and regards himself as the body and becomes attached to its pleasure and pain then he is said to be deluded. The body is impermanent and mortal and its changing characteristics as pleasure and pain come and go and are unsubstantial. Therefore a man who is not moved and attached to these pleasure and pain but keeps his mind equal (balanced), steady and calm attains to bliss. To grieve for pleasure and pain and for other worldly objects is useless wrong and harmful. It is also useless to grieve for the life and death of any being, because his *atma* (soul) is eternal and immortal but simply changes the bodies and himself remains unchanged and the same. All beings attain to birth and death one after another and are of unmanifested beginning and end and of manifested middle (life) only, and hence it is not proper to grieve for a mere change from manifestation into unmanifestation and vice versa or for birth and death of the body. There is no good in any way to grieve as it is foolish and also harmful Cf *Gita* II—27 and 28

Moreover grief cannot effect the course of *Karma* called fate which is infallible and can not be checked. All persons undergo pleasure and pain according to their actions and what is to be must be and cannot be stopped. Therefore a man must perform his duty without any attachment to pleasure and pain and without grief and fear so as to attain to knowledge and bliss.

(10) DESIRE

The desire is the wish to enjoy pleasure and pain of sense objects and it is caused by attachment to action fruits. The contact or use of sense-objects by sense-organs causes pleasure and pain which result in desire and disdain. This use of sense-objects by the sense organs or performance of bodily actions is the root cause of desire. The desire is very harmful to man like an enemy. It makes the heart impure and tainted and covers the *Atma* knowledge and thereby one forgets the supreme character of his inner self (soul). Cf *Gita* III 34, 37, 39. A person who performs his actions with desire for fruits (pleasure and pain) falls into bondage of rebirth in the world and is not liberated again. This desire is never satiated and it increases like fire by indulgence. It overcomes the intellect of man and destroys his knowledge and wisdom. Cf *Gita* III 40.

The desire is destroyed by control of mind and sense organs and then the man attains to liberation and bliss. On destruction of all desires, the mind becomes calm and freed from all distractions and pain, and attains to supreme peace and bliss. Cf *Gita* III—55, III 41, V 23.

Thus it is the desire that is the cause of delusion and bondage and the destruction of this desire leads to supreme goal.

(11) MIND

The mind is the thinking faculty of man and mover

of the sense organs. It is regarded as an element of eightfold nature as well as the eleventh sense organ. The mind is called both a friend and a foe of man. That mind which being uncontrolled is swayed by desires and ever remains attached to pleasure and pain of sense organs is the destroyer of man like an enemy while the mind which being controlled steady and calm engages in *Atma* contemplation is the liberator of man like a friend Cf *Gita* VI—5 and 6

A man is the enjoyer of nature's qualities in the form of pleasure and pain and from his very birth being affected with desire and disdain becomes deluded. These desire and disdains are removed by control of the mind and the sense organs and then the man attains to liberation and bliss Cf *Gita* VI—27

Control of mind and sense organs is not their destruction. The *Gita* regards the unattachment indifference or withdrawal of the mind from the pleasure and pain of the use of sense objects as control and restraint of the senses, mind and the self. The mind is very unstable and wayward and it is very difficult to control and subdue it. The mind of even a wise and striving person is easily moved.

The mind can be controlled only through *vairagya* (unattachment) and *Abhyasa* (practice) Cf *Gita* VI—35

A controlled mind restrains the sense organs. But the mind which can not restrain the sense organs but is itself swayed by them destroys the intellect of the man. Greater than the senses is the mind, greater than the mind is the intellect and greater than the intellect is the self (*Atma*). Therefore the senses, mind and intellect are all controlled and steadied through *Atma* contemplation Cf *Gita* III—42 and 43

In this way when the mind is controlled and becomes calm, and equal (balanced) then the *Yogee* is engaged in steady and concentrated *Yoga* (contemplation) and

attains to supreme bliss and *Nirvāṇa* Brahmanstasy. Without control of mind neither the *Yoga* succeeds nor any supreme goal is attained.

12 INTELLIGENCE (BŪDDHI)

The Intellect is that natural faculty of man by which he feels, perceives and realizes any thing and it is also called knowledge, understanding and consciousness. It is the chief distinction between human beings and other animals. It is spoken of as the agent of the inner soul for feeling the action fruit or pleasure and pain. It ever tells a man what is right and wrong, truth and untruth and virtue and vice and as such it is called the voice of God by the western people. The intellect of man is the best of nature's gifts. It is through the intellect that a man can understand the Lord and then strive for attaining to liberation and bliss.

The intellects are said to be of different kinds viz., resolute and irresolute steady and unsteady and pure (*Sattvic*) and impure (*Rajasic* and *Tamasic*). The resolute intellect determines and ever engages a man in the right path (*Gita* II—41) while the irresolute one does not determine the right path and engages the man in many and different kinds of pleasure and pain (*Gita* II—42). The steady intellect by causing the restraint of all pleasure and pain desire and disliking controls the mind and senses and leads to liberation and bliss while the unsteady intellect leads to delusion and destruction of man.

The pure or *Sattvic* intellect ever points out the right and wrong course and what is to be done and what not to be done. Cf. *Gita* XVIII—30.

The impure (*Rajasic* and *Tamasic*) intellect does not guide a man properly and ever leads to delusion and destruction. Cf. *Gita* XVIII—31 and 32.

A man is ruined by the tainting or destruction of his

intellect and such a man can not attain to any success, happiness and supreme goal

13. EQUANIMITY (SAMAT)

To be ever equal or steadfast in pleasure and pain, success and failure etc. to be without desire, anger, and greed, to perform one's duty without attachment and steadiness is called equality of the mind and intellect or equanimity. Cf. *Gita* II—48

When the mind being freed from attachment and desires is balanced it engages in calm contemplation of the Lord with concentration, and attains to supreme peace and happiness. The equality of mind, the steadiness of intellect or equanimity is the existing beyond of qualities and it leads to *Atma* knowledge and devotion. Cf. *Gita* II—48, 57, V—18, VI—9, 29, XI—19 and XIV—25

Thus the equality or steadiness of mind and intellect is the supreme state by which all pain and delusion is destroyed and all the highest aims and objects of life are attained. It is caused by control of mind, *Atma* knowledge and renunciation of all attachments and it constitutes *Yoga* itself. This equality of mind is difficult to attain but it is acquired through unattachment and practice. *Gita* VI—35. The attainment of the mental equality leads to liberation in life and state of *Brahma* who is equal and unattached, *Gita* V—19

14. GODLY PROPERTIES

The *Gita* regards as godly property good conduct, *Sattwa* quality, virtue and wisdom. The godly property consists of the following characteristics —

Fearlessness, purity of heart, attainment of knowledge, making of gifts, self control, sacrifice, sacred study, austerity, straightforwardness, non violence, truthfulness, keeping of temper, renunciation, peace, no back biting, kindness, greedlessness, humility, modesty,

steadiness, enlightenment, forgiveness, restraint, piety, an hostility, and no vanity, mental equality or unattachment to pleasure and pain, contemplation and devotion of Lord, service of elders, unegoism, unselfishness, contentment, mental attitude, self resignation, discarding all desires, not to commit sin and to follow scriptures. A person of godly property or good conduct is honoured and respected everywhere and such persons are called sages, wise and *Yogees* etc. All religions and faiths teach and praise good conduct from both worldly and spiritual considerations.

The *Gita* treats of *Brahma* knowledge but still it teaches righteousness and good conduct in many and different ways because it leads to success both in this world and the other and a man attains to liberation and bliss through it.

15 UNGODLY PROPERTY

The beings of deluded and of *Asuri* nature are called persons of evil conduct and their characteristics are as noted below —

Deceit, show, pride, wickedness, desire, anger, greed, and ignorance, unintelligence, impurity, sin, untruth, atheism, harmfulness, enmity, vanity, desires, cares, sensual pleasures, covetousness, insulting and annoying others, selfishness, hypocrisy, injuring the self and others, acting against law and scriptures, slandering and abusing others, attachment to action fruits, idleness and laziness, and performance of all kinds of evil and low deeds.

Such ungodly or evil persons go to hell on account of their wicked deeds and never attain to any success but ever fall lower and lower Cf *Gita* XVI 19 and 20.

The causes of evil conduct are desire, anger, greed and delusion but a person by removing these causes and following the scripture ordinances and teachings can attain to liberation and supreme goal Cf *Gita*

XVI—21 to 24 But the persons who do not know and can not follow the means of regeneration prescribed by the scriptures can also attain to the supreme goal of life by devotion to the Lord and contemplation of his name and character

16 VIRTUE AND VICE

Virtue and vice are called by many names as piety and impiety, good and evil, right and wrong etc The fruit of virtue or goodness is said to be pleasure and that of vice (or sin) pain, which accrue according to one's action or *Karma* The Lord is not the cause of any one's pleasure and pain or action fruits Performance of virtuous actions leads to purity of heart and knowledge and then one strives for and attains to supreme goal Engagement in vice results in impurity of heart and delusion and that leads to degeneration and ruin Deceit, anger and greed arising from *Raja* and *Tama* qualities of nature are the cause of all vices and sins which can be destroyed only by performance of prescribed duties following the means of regeneration and attainment of knowledge Without destruction of vice and delusion, there can be no liberation from bondage and attainment of supreme goal But even a sinner can exert for attainment of knowledge and the highest aim of life *Gita* IV—36, IX—30 Virtue is praised and vice condemned by all The former leads to success both in this world and the other while the latter leads to no success and makes a man low and degraded

17 LIBERATION AND BONDAGE

The assumption of body by the *Jivatma* (soul) through union with nature and undergoing of pleasure and pain through delusion is called bondage and its release therefrom liberation This bondage is the *sansara* (delusive world), and coming and going (birth and death)

The destruction of this bondage, freedom from pleasure and pain, crossing of the *Maya* and material qualities constitute liberation. The followers of Knowledge Path (*Sankhyas*) regard all actions, i.e. the cause of bondage and say that the renunciation of actions is the cause of liberation. The *Gita* teaches the renunciation of action fruits or destruction of attachments and desires as the cause of liberation and supreme good. The *Sankhyas* declare the attainment of *Sattva* (good) knowledge as the sole liberation but the *Yogas* hold the devotion of impersonal *Brahma* is the sole liberation and declare that such liberation is the complete destruction of all kinds of pain. The embodied soul attains to bondage by delusion and to liberation by knowledge. The godly and ungodly properties as well as the light and dark paths are also described as the causes of liberation and bondage.

18. GOOD SOCIETY.

Good society is the company of good people as teacher etc., and hearing and following their discourses and teachings. Spiritual and worldly knowledge are both acquired by good society and service of teachers and sages and wise men. Cf. *Gita* IV. 34. When a teacher is pleased by the service, worship and devotion of a disciple, then he imparts to him the true and supreme *Brahma* knowledge. Without good society and kindness of a teacher there can be no knowledge and bliss. Cf. *Gita* II. 7.

Thus a good society leads to the highest object of worldly and heavenly success. But one should associate only with learned and knowing persons who can impart good teaching and knowledge because as is the society so is the fruit and the result. Good society and teacher's service are very beneficial and praiseworthy. A teacher's position is higher than that of a father because the latter is the cause of birth and maintenance but the

former being the giver of knowledge is the cause of liberation and supreme abode

19 FOOD AND EXERCISE

For supporting the body and attaining the supreme soul a man should have regulated food and exercise so that the body may remain healthy and strong to perform its duty. Without having regulated food and exercise there is no success of *Yoga* and a man falls victim to different kinds of diseases and troubles. Therefore one must have regulated food, exercise, sleep and other bodily functions so that he might succeed both in this world and the other (*Gita* VI—16,17)

Gita mentions three qualities of food —

(a) *Sattwic* (good) food adds to life, purity, strength, health, happiness, love, and is soft, tasteful and pleasant (*Gita* XVII—8), *Rajasic* (harmful) food is bitter, sour, burning, saline, pungent, dry and hot (*Gita* XVII—9), and *Tamasic* (destructive) food is what is decomposed, impure and old (*Gita* XVII—10)

But the *Gita* says nothing about the *kachcha pakka* (pure and impure) or *chhoot* and *achhoot* (touchable and untouchable) food, neither does it refer to the taking or not taking of meat and that shows that these matters are not of religious and moral character but depend on place, custom, time and other circumstances

(20) SACRIFICE

The sacrifice action has been laid down for worship of the Lord and for maintaining the world by revolving the creation wheel. By engaging in sacrifice a man attains to all kinds of good and happiness and the performance of sacrifice leads to purification of the heart, destruction of sins and attainment of supreme Lord, while nonperformance of sacrifice is a sin and spends

his life in vain. Lord Vishnu is the presiding deity of sacrifice and dwells therein. Cf. *Gita* III—10 and 15.

There is no success of *Yoga* or *Sanyasa* (renunciation) without performance of sacrifice as worldly action. The sacrifice actions are many kinds of exertions for attaining Supreme Lord such as *Brahman* sacrifice, knowledge sacrifice etc. Performance of such sacrifice actions even leads to bliss and success in this and the other world (*Gita* IV—31).

The Lord is the enjoyer and rewarder of the fruit of all sacrifices. Worshippers of other gods also obtain the fruit of their action from the Lord according to their worship (*Gita* IX—24).

Those who perform sacrifice for enjoyment of some objects attain to their action fruits for the time being but again return to bondage of world (*Gita* IX—20 & 21). The *Gita* therefore teaches the performance of sacrifice and other good actions without attachment to fruits.

The sacrifice actions are also of three qualities.

(a) *Sattwic* sacrifice is that which is performed as a duty without attachment to fruits (XVII—11).

(b) *Rajasik* sacrifice is that which is performed with attachment and desire for fruit (XVII—12),

(c) *Tamasik* sacrifice is that which is performed with delusion and for destruction (XVII—13).

The *Karma-kandis* (lovers of rituals) regard the sacrifice as all in all and perform it for attainment of heaven as the highest of bliss. But the *Gita* prescribes sacrifice for worship of the Lord and good of the world and regards even sacrifice action with attachment for fruit as harmful and injurious.

21 GIFT

The gift is the name of rendering assistance doing good to others and should be given to a needy and deserving person whenever and wherever required. It is

no gift to give without thinking to an unworthy person and when and where it is not needed. A gift should ever be made with cheerful and pure mind at the time and place it is needed and to a worthy and deserving person in need of such gift. There is no fixed time for making a gift which should, however, be given whenever it is needed without consideration of day, night, festival, season, and month etc. The proper place for making a gift is not any fixed city pilgrimage etc but every place wherever help is needed. Similarly a deserving person is any body, without distinction of caste and religion, who may be in need of a gift, e.g. one who is hungry, orphan, poor, distressed, diseased, sage, hermit and ascetic etc. Of all the gifts *Brahma* resignation gift is the best as it leads the giver to supreme goal. A person who accepts the gift of another but being capable does not offer gift to the other is a sinner and lives in vain. A person should make a gift as his duty without attachment and expectation of a return, because such good action (gift) causes purification of heart and leads to knowledge and liberation.

The Gita describes three qualities of gift as below —

(a) *Sattwic* gift is that which is given as a duty, for good of others, to a worthy person and at a suitable place and in proper time (*Gita* XVII—20)

(b) *Rajasic* gift is that which is given for return and with attachment and reluctance (*Gita* XVII—21)

(c) *Tamasic* gift is that which is given at unsuitable place, in improper time and to an unworthy person and with insult and abuse (*Gita* XVII—22)

(22) AUSTERITY

Austerity is not the torturing, suppressing and destroying a body and sense organs but undergoing some suffering or mortification for self purification and service of others. Renunciation of pleasure and pain

and giving up of attachments and desires, controlling of mind and senses, service of others, attainment of knowledge, worship of the Lord etc. are all called austerities. *Gita* regards the distorting and distressing of the body and senses and the inner self as evil. But without undergoing some suffering and hardship there can be no success, nor any attainment of pleasure, wealth, righteousness and liberation.

Of all the austerities the knowledge austerity is the best because it leads to purification of heart, attainment of knowledge and then to liberation and supreme goal. As gold is purified by heating so the heart is purified by austerity. Austerity is good conduct or godly property, the Lord is its enjoyer and fruit giver. *Gita* describes the three kinds of austerity as below.

Bodily austerity is the service and worship of gods, *Brahmanas*, teachers, wise men and elders. of *Gita* XVII 14,

Vocal austerity is speaking sweet true good and loving words (*Gita* XVII 15)

Mental austerity is cheerfulness, peace, silence, sense control, and purity of heart (XVII 16)

Austerity when performed with attachment of fruit causes bondage and without attachment leads to liberation.

Thus austerity is also of three qualities

(a) *Sattwic* one is that performed with faith and without desire for fruit (XVII 17),

(b) *Rajasik* one is that performed with attachment and for vanity (XVII 18),

(c) *Tamasik* one is that performed foolishly for injury of others and with self torture (XVII-19)

23 ADORATION-WORSHIP

Singing, praising, adoring, thinking, remembering and contemplating the supreme characteristics of the Lord is called adoration (*Bhajana and Upasna* etc) and

a person worshipping the Lord in this way attains to his knowledge and devotion (*Gita* X—8-10). One who adores the Lord with faith and devotion and with whole heart and mind attains to the realization of the Lord.

The Lord is the awarder of all fruits and that according to the adoration and service. But even adoration with attachment causes bondage with the world and that without attachment leads to liberation (*Gita* IV—11, IX—2). There is adoration of the manifested form of the Lord and also that of unmanifested and both lead to the same goal. But the adoration of the unmanifested form is rather hard and difficult for the embodied beings to attain while that of the manifested form is simple and suitable.

24. KNOWLEDGE (*Gyāna*)

Gyāna (knowledge) is the cognition and comprehension of the Lord, his nature and his creation while *Vijyāna* (supreme knowledge) is the realization of the character and state of the Lord. But ordinarily the word knowledge is used both for *Gyāna* and *Vijyāna*. The knowledge is acquired by good society, service of teacher, practice of *Sattva* quality and exertion for supreme goal. Sacrifice, austerity, gift, sacred study and good actions all lead to the attainment of knowledge. Meditation, faith, devotion and *Yoga* concentration cause the light of *Atma* knowledge to rise voluntarily in the heart (*Gita* IV—38), and on the rise of knowledge the heart is purified and all sins and action bonds are destroyed (*Gita* IV—37).

Knowledge leads a man to liberation and *Brahma* state, and causes destruction of delusion and *Atma* light within (*Gita* V—17). All the *Vedas* and Scriptures teach knowledge (*Gita* VIII—4). Knowledge is most useful and beneficial for man but it is difficult to attain (*Gita* VII—3).

Gita also describes knowledge as of three

qualities -

(a) *Sattwic* knowledge regards only one imperishable and undivided *Atma* as dwelling in all beings (XVIII 20),

(b) *Rajasic* knowledge regards the *Atma* as many and different (XVIII 21),

(c) *Tamasic* knowledge deludes by regarding the body as *Atma* (*Gita* XVIII 22).

25 SUPREME LORD

The supreme Lord has two forms (a) unmanifest, imperceptible or impersonal as all pervading *Brahma* (b) manifest, perceptible or personal as the supreme *Atma*, the inner soul of all

The Lord has three characteristics *Sat* (truth), *chit* (intelligence) and *ananda* (bliss) while all else is untrue unintelligent and full of pain. He is called by many names according to his nature and character as *Aumtat-sat*, *Bhoor-Bhuva-Swaha*, etc. He is as *Brahma* or *adhyagya* the creator of all, as *Vishnu* or *Adhidatva* the supporter of all and as *Mahesha* or *Adhibhoota* the destroyer of all. All the world forms his body and he is of the universal form

He is the basis, essence and life of all and nothing can exist without him

He is the object of all worshippers, and giver of all kinds of rewards. He is the master and ruler of all the worlds, goal of all beings and all in all. He is the subject of all the *Vedas* and Scriptures and he is knowledge, knowable and knower of all, and all that is excellent, glorious and best in the world is but a ray of his light (*Gita* IX 17, 18, X 12)

He is one without another, eternal, immortal all pervading, unchanging, birthless, the beginning, middle and end of all, omniscient, omnipresent and the highest of all, of *Gita* VII-7, IX 4 & 5.

26 SUPREME BRAHMA

Brahma is the all pervading unmanifested form of the supreme Lord and as such is the basis and essence of all. The *Vedas* and *Upanishads* treat of *Brahma* and teach the means of his attainment. His attainment leads to liberation from all pain and *Nirvana* (bliss) —

He is the highest aim and object of life and is attained only through supreme devotion and unattached worship. He is all knower, pervader and mover of all, smallest of the small, unknowable through the senses and unchanging and ever the same. The unmanifested form of *Brahma* is worshipped by the followers of knowledge Path who hold that liberation is attained through renunciation of action and sole devotion of the impersonal form. But *Gita* teaches personal worship of the embodied *Atma* in the form of gods, sages and great persons etc. as the cause of the Supreme Goal.

27 SUPREME SOUL

Gita calls the embodied soul as *Atma* and *Paramatma* which is of the form and character of the supreme Lord and by union with nature or illusive *maya* it assumes a body which undergoes birth and death and other changes on account of nature's qualities. The *Atma* or soul moves from one material body to another with *linga* (subtle) body composed of mind and five knowledge senses. (*Gita* XV—7 & 8)

The embodied soul on assuming a body becomes attached to nature's qualities in the form of pleasure and pain and thereby is deluded and begins to regard himself as the doer and enjoyer. (*Gita* VII—27) and this causes its bondage with the world. It is by crossing beyond these qualities of nature or unattachment to desire and disdain and indifference to pleasure and pain that a person attains to liberation. cf. *Gita* VI—10, XIV—20.

Though the *Atma* and the supreme Lord appears to be separate owing to the assumption of body but in

reality they are one and the same and the *Atma* itself is of the supreme character and as such it is the supreme Soul, supreme Person and the supreme Lord itself.

Nature is called the lower character of the Lord while the *Atma* is called the higher character which is the inner soul, creator and supporter of all beings

A man can not perceive himself and his superior character being covered by the delusive curtain of the illusive *maya* but on crossing beyond the *maya* and the qualities of nature he attains to knowledge and supreme goal (*Gita* VII 13 & 14) Thus the *Atma* owing to union and disunion of the qualities of nature or illusive *maya* appears to be manifest-unmanifest, personal impersonal, real-unreal, doer-nondoer, enjoyer-non enjoyer, divided-undivided, attached-unattached and equal-unequal etc which is difficult to realize (*Gita* II—29) But the *Atma* is imperishable, eternal, changes bodies but remains unaltered and ever the same (*Gita* II 20)

The *Atma* as the inner soul is the light of sun and moon, supporter of earth and all beings, He as *Varshwanara* fire dwells in the bodies of men, digests the food and maintains the life *Gita* XIII 33, XV 12, 15

The word *atma* is used in the *Gita* in different senses according to the context as follows

(1) Soul—II-55, III 17, IV 6 V 16, VI 18, X 20 & XIII—32,

(2) Self—II-45, III 13, VI-11, IX 34, X 15, XI 3, XIV 24 & XVI 17,

(3) Person III—6, IV 21, V 21, VI 8 & IX 28.

(4) Mind, intellect and senses II 64, V 25, VI 36, VIII 2. XII 14 and XIII 7,

(5) Heart V 11, VI 12, & XI 24,

(6) Nature and character II 41, XV- 13, & XVIII 44.

28 CREATOR, SUPPORTER & DESTROYER

Brahma, *Vishnu* and *Mahesha* are called the Indian Trinity or three forms of the supreme Lord who is the creator of all as four faced *Brahma*, supporter and protector of all as four armed *Vishnu* holding discus club conch and lotus and the destroyer of all as *Mahesha* armed with a trident

The four faced *Brahma* issuing from the lotus like navel of the Lord is the creator of all beings and animals and the whole universe

The four armed *Vishnu* is the supporter and protector of all beings and as such he is the illuminator of all, knower, knowable and knower establisher and maintainer of virtue unlimited and the measurer of the universe with three steps and of gentle pleasant aspect

Mahesha or *Shiva* armed with a trident is the destroyer of all in the form of death which is feared by all and all beings rush to death according to their fate while disease etc are nominal causes

This *Brahma* *Vishnu* and *Shiva* worship formerly formed the three chief religions of India and the followers of each regarded their God as the supreme and the highest of all. There has been much persecution and bloodshed amongst these religious followers in the past. The *Shivaites* and the *Vaishnavas* still survive but the old rivalry and enmity has been much smoothed and soothed down by the *Ramayana* and *Mahabharata* which teach that *Brahma*, *Vishnu* and *Shiva* are the threefold forms of the same supreme Lord and of the same character and qualification

The followers of *Brahma* as *Brahma mantras* worship the lower nature as the cause of all creation. The *Vaishnavas* worship Rama and Krishna as the incarnation of *Vishnu* and supporter of the world while the *Shivaites* worship the *linga* form of *Shiva* as the des

trioyer and supreme goal of all The *Brahma margis* are on the decline while the *Vaishnavas* and *Shivaitis* still prevail and flourish in large numbers, in all parts of India

29 MANIFEST & UNMANIFEST FORM.

The Lord has two forms (a) manifested or personal composed of qualities (b) unmanifested, impersonal or without qualities

The impersonal or unmanifested form which is unknowable, unspeakable and unthinkable is the best but the unmanifest worship is very hard and unpracticable for the embodied man (*Gita* XII 5), while the manifest worship is easy and natural for him

The second part of *Gita* (Chapters VII XII) especially deals with the worship, contemplation and devotion of the manifest form of the Lord and as such describes his supreme character, universal form in chapters X & XI in *extenso* Both the manifest and unmanifest forms belong to the same supreme Lord and are equally giver of liberation and bliss The *Vedantis* (*Vedant* followers) regard the unmanifest devotion as the cause of supreme liberation but the *Gita* declares in favour of manifest worship as practicable and blissful for man

30 UNITY AND DUALITY

The subject of the difference between *Brahma* and Soul is called the Unity and Duality problem and it is also spoken of as a problem of *maya* (illusion) and *Parinam* (reality)

There are six cults or sects of this Unity and Duality subject

(1) *Shankaracharya* of Unity (*Advaita*) sect says that *Brahma* and soul are one, indistinct and the same but appear to be distinct through *Maya* and qualities of nature, and that *Brahma* is all pervading, unmanifest

and supreme and is attained with knowledge and unmanifest worship which leads to supreme liberation and that the world is unreal and illusive (*Mayabadi*)

(2) *Ramanujacharya* of distinguished Unity (*vishishtadvaita*) sect says that *Brahma* is one eternal and supreme, but the souls are many and different and that they are eternal but subordinate to *Brahma* from which they issue at creation and into which they return at dissolution and that liberation is the attainment of *Brahma* by the soul and liberation is attained by worship and devotion of Krishna and that the world is not illusive but real and true (*Parinamavadi*)

(3) *Madhacharya* of Duality (*dvaita*) sect says that *Brahma* is supreme, creator, supporter and destroyer of all but the souls are many, different and separate from *Brahma* and subject to coming and going and that liberation is attained by worship and devotion of Krishna. It also regards nature as eternal and distinct from *Brahma* but subordinate to him and cause of creation of the world which is real and true.

The other sects of (4) *Ballabhacharya* (5) *Shri Kantha* and (6) *Nimbarka* are a mixture of Unity and Duality belief on the lines of *Ramanujacharya* and *Madhacharya*. They hold *Brahma* as the supreme Lord and the cause of liberation and bondage of the embodied souls which are many and both distinct and indistinct and that they are deluded through *Maya* and attain to knowledge and liberation through devotion of *Basdeva* (Krishna). All these sects interpret the *Gita* according to their cults but an impartial observer finds the *Gita* teaching only one supreme Lord without another and that *Brahma* and *Atma* (soul) are one and the same while the world to be illusive and unreal (*mayabadi*) cf *Gita* VI—7, XIII—22 and 27 and V—8. The second chapter of the *Gita* describes the character of *Atma* like that of *Brahma* as eternal, immortal, all

pervading, boundless, birthless, ancient, unmanifested, imperishable, unthinkable, and unchanging (*Gita* II -17 to 30) Chapter X also describes the character of *Kshetragya* (*Atma*) like that of supreme Lord with and without qualities of nature side by side, and thus makes no distinction between *Atma*, *Paramatma*, and the supreme Lord (cf *Gita* XIII 11 to 30) and so also chapter XV after narrating the manifested and unmanifested character of the *Atma* calls the one as immortal and the other as supreme Person (*Purushotma*) and says that both are one and the same and the knower of this attains to liberation and bliss (*Gita* XV 19 & 20) and accordingly *Gita* describes that knowledge to be *sattwic* which sees only one and undivided soul in all beings, and that which sees many and different souls as *Rajasic*, cf *Gita* XVIII 20 & 21

31 INCARNATION

The assumption of a body and birth of the supreme Soul in the world is called its incarnation. Thus all persons being of the form of the supreme Soul are its incarnation. But those possessing an excess of *atmic* power, great character and good conduct are generally regarded and called as incarnation of the Lord or *Mahatmas* (great souls)

In this country the *Puranic* incarnations are as follows

1 *Baraha* (Boar), 2 *Matsya* (fish), 3 *Kacha* (Turtle), 4 *Narsingha* (man-lion), 5 *Vamana* (Vishnu), 6 *Parasarama*, 7 *Ramchandra*, 8 *Krishna* 9 *Baldeva*, 10 *Buddha*, 11 *Kalki* (still to be)

Sanathkumar, *Sannak*, *Sanandan*, *Sanatan*, *Vashisht*, *Kapil* and *Vyas*, etc are also regarded as incarnations

In this world whenever there is decay of virtue, and increase of vice, then there is an incarnation of the Lord in the form of a *Mahatma* or great person for protection

of the good, destruction of the evil and establishment of right course : (Gita IV—7 & 8) Thus whenever and wherever there is inoffence and pain then and there the persons are born for protection and salvation of that country.

The *curishatma* by their conduct, renunciation, sacrifice, suffering and *Atmic* strength do good to all and their name and reputation spread in the world and last forever and they later on come to be regarded and worshipped as incarnation of God and prophet, etc.

2. GODS

The gods are also the natural form of the supreme *Atma*. They support and hold after the body and as presiding deities of the senses they are the cause of performance of all actions for upkeep and maintenance of the world. The beings through sacrifice action keep on the wheel of creation revolving and the Sun and *Indra* and other gods with light and rain etc. protect the beings and thus they are both happy and attain to bliss (cf Gita III—11).

The supreme Lord is also the creator and supporter of the gods and they also look on the Lord as their supreme goal (cf Gita VI—22 & 52).

The persons who worship the gods as his representatives and without attachment attain to liberation and bliss but those who worship them without knowing the Lord and with attachment attain to perishable fruit and never obtain liberation. The Lord is the giver of all fruits which are awarded according to the quality of worship.

The gods of the senses are said to be as follows —

- (1) Sun of the eyes, (7) *Indra* of the hand,
- (2) *Ditya* „ ears, (8) *Prishnu* „ foot
- (3) *Astra* „ nose, (9) *Brahma* „ genital
- (4) *Baruna* „ tongue, (10) *Kubera* „ rectum,

- (5) Wind , skin , (11) Moon . mind ,
 (6) *Ashwan*, speech, (12) *Brihaspati* of intellect

The ancient *Vedic* 33 gods are regarded as below

12 *Adityas* -Sun, *Vishnu*, *Prajna*, *Yama*, *Mitra*,
Varuna, *Dhotir*, *Bhoga*, *Poshan*,
Indra, *Sabita*, *Twashtra*.

8 *Vasus* Fire, earth, wind, water, *Dhruva*, moon,
Dhara, & sky

11 *Rudras* A group of terrible gods belonging
 to *Shiva*

2 *Ashvanikumaras*—two gods of morning and
 physicians of heaven

33. NATURE

Nature is called *Maya* and energy of the Lord and it is without intelligence, truth and happiness. It is eight-fold and consists of earth, sky, wind, fire, and water (material elements) and Inness, intellect and mind (internal faculties). These elements of nature form the body and the world and their qualities are the cause of all actions (*Gita* VII 4 & 6). The nature is without beginning and eternal but subordinate and loyal to the supreme *Atma* as its lord and mover and illuminator and with its union creates the world which ever revolves (*Gita* IX 10). The Nature has 3 qualities as *Sattwa*, *Raja* and *Tama* and it has many modifications (*vikars*) which ever change viz pleasure-pain and desire-disdain etc. It is through these qualities and modifications of nature that a person is deluded and forgets the supreme character of his inner soul and regards himself as the body, the doer and enjoyer of objects. This delusive nature or *Naya* is crossed beyond with knowledge and unattachment (*Gita* VII -14).

The Nature is the cause of all actions and their performance (*Gita* XIII 20) and all beings perform actions according to nature and bear their fruits in the

form of pleasure and pain. No one can interfere and stop the course of nature called fate and all have to bow to it, and performance of such actions with proper means and devotion to the Lord leads to success, bliss and supreme goal.

34 THREE QUALITIES

The nature is inert or insensible but in association with *Atma* it develops three qualities or attributes of *Sattva*, *Raja* and *Tama*. *Sattva* quality causes knowledge and happiness, *Raja* activity and desire and *Tama* delusion and destruction (cf *Gita* XIV—9 & 17). All the three qualities do not function together, but one quality predominates over the other two and performs its function (*Gita* XIV—10).

Persons of *Sattvic* quality attain to high goal, *Rajasic* to medium and the *Tamasic* to the low one (*Gita* XIV—18). These qualities cause the world to move and go about. All persons are under the control of qualities in the form of pleasure and pain and being deluded by them are bound with the world and become attached to body. Without crossing beyond the qualities men can not attain to knowledge and liberation and this crossing is achieved with mental equanimity, devotion to the Lord and unattachment to pleasure and pain and then the man is freed from all pain and attains to bliss and *Nirwana* or *Brahma* union (*Gita* XIV—20).

The wise men by understanding that the qualities of nature are the cause of all actions and that the *Atma* (soul) is not the doer is not attached to action and thereby liberated from the bondage of the world (*Gita*—III—28). The knowledge of the qualities is most useful and important for by having it a man can perform *Sattvic* deeds and thereby acquire knowledge and happiness and thus by discarding *Rajasic* and *Tamasic* conduct he can exert for supreme goal and attain to liberation and bliss (XIV—2).

Nature is the cause of body and life. For the body is also changeable and perishable. There are three kinds of bodies (1) material or coarse body consisting of the five material elements of earth, sky, wind, fire and water (2) *Linga* (subtle) consisting of mind and five knowledge senses and (3) *Karana* or casual body composed of action only. The material body is formed from the material elements, is nourished, maintained by them and dissolves into them. This material body is the manifested case of beings in this world for birth, life and death which ever change as childhood, youth and old-age. The material body is subject to nature's qualities and other characteristics. The *Linga* body consists of knowledge, senses, (intelligence) and mind and is the unmanifested case of beings with which this enters into and leaves the material bodies constantly. This *Linga* body exists from *kulpa* to *kalpa*. It leaves the soul at dissolution when the casual body alone consisting of actions enters into the nature and remains there during the period of dissolution. At creation the casual body again issues forth from the nature and forms the *linga* body with mind and intellect and thereafter it is subjected to birth in the world with coarse or material body according to *Prarabdha* or the ripening of action fruits.

In the casual (*karana*) body the self remains in an unconscious (*susupta*) state. The *linga* also includes the casual body and in that the self only thinks, knows, understands and remains in a sleepy state. The coarse material body includes the *linga* and casual bodies and in that the self acts and enjoys pleasure and pain. The liberation is attained by knowledge and destruction of all the three bodies or separation of the self from nature and its qualities once for all when the embodied *Atma* is united with the supreme Lord for ever.

36 THE SENSES AND OBJECTS

The senses are 11 and are called the doors of the body, because it is through the sense organs that the objects are served or pass in and out of the body. There are five knowledge senses (eye, ear, nose, tongue and skin), five action senses (mouth, hand, foot, genital and rectum) and mind. There are five sense objects, (form, taste, smell, sound and touch). The sense organs are very strong and move the mind of even wise men (*Gita* II—60). Actions are performed through the service or use of objects by the senses. The action bears fruits as pleasure and pain giving rise to desire, anger and attachment which lead to delusion and bondage. The soul appears to feel and bear the action fruits (pleasure and pain) and thereby become attached to them and deluded and forgets its supreme character and thus regards itself through egoism as the doer of action and enjoyer of action fruits (*Gita* XV—9).

The thinking of sense objects causes attachment and desire and that overcomes the intellect (*Gita* II—62 & 63). Therefore the renunciation of desires or unattachment to action (use of sense objects) and action fruits (pleasure and pain) lead to attainment of Atma knowledge and bliss. This renunciation of desire or unattachment to pleasure and pain is called by various names as self control, mental steadiness, mental equality (equanimity) or unattachment to action fruits (*Ch. Gita* V—22-28). The senses are subordinate to and impelled by the mind and they are not controlled without controlling the mind. But a mind that is a slave of sense ruins the intellect and injures the self like an enemy (*Gita* II—67). A man that controls his senses by restraint of the mind makes his intellect steady and attains to supreme goal (*Gita* II—61). The senses are therefore to be constantly kept under watch and ward and are by no means to be indulged and allowed to move at will.

37. CREATION

The four faced *Brahma* issuing from the lotus like navel of the supreme Lord is said to be the creator of gods, sages, men and other beings. A day and a night of *Brahma* each comprises 1000 *Yogas*. All the world is created at the beginning of *Brahma* day (*kalpa*) and dissolved at night (end of *kalpa*). Thus the creation and dissolution of the universe goes on for ever (*Gita* IX 7)

The beings are really created and uncreated by the union and disunion of Nature and *Atma* (soul) and that is the cause of the continuation of the world (XIII-26 & IX 10). The *Atma* is the impeller and illuminator of Nature and thus the supreme Lord is in fact the creator, supporter and destroyer of the whole world. (*Gita* XIV 3 & 4)

At dissolution the *linga* body is destroyed and the casual body also enters into Nature, while the *Atma* is not destroyed but retains its supreme character as ever (*Gita* VIII 20). At creation the casual body assumes the *linga* case in union with the *Atma* and is thereafter subjected to birth and death of the material body according to its past *karmas*.

38 CASTE

Caste is profession or occupation of a man. There are four castes of *Brahmana* (Priest), *Kshatriya* (warrior), *Varshya* (trader) and *Shudra* (server). According to the *Gita* these castes are not from birth but based on the division of qualities of actions and as is the quality (*Sattwa*, *Raja* and *Tama*) of one's actions so is his caste (*Gita* IV 13 & XVIII 41). Accordingly persons of *Sattwic* conduct and wisdom are *Brahmanas*, those of *Sattwic* and *Rajasik* conduct and inclined to power and activity are *Kshatriyas*, and of *Rajasik* and *Tamasik* conduct attached to trade are *Varshyas* and of *Tamasik* conduct and

even to ignorance and service are *Shudras* Cf *Gita* XVIII—42 to 44

Natural action is called one's duty. All men attain to success by performance of their own duty and to ignominy and ruin by discarding the same. The performance of one's duty is the worship of the Lord and its abandonment is sin. But one's duty also should be performed without attachment for attainment of liberation and supreme goal (*Gita* XVIII—46 & 47)

According to *Gita* even a *Shudra* and a sinner by performing his duty is not rendered untouchable and depressed but attains to supreme success and bliss and the Lord. If a *Shudra* is of *Sattvic* character and performs *Brahma*'s vice, he is then a *Brahmana* and not a *Shudra* and similarly if a *Brahmana* is of *Tamasic* character and performs vicious and low actions he is then a *Shudra* and not a *Brahmana* Cf *Mahabharata* III—180—25

39 FAITH IN FATE

Fate is the course of nature caused by one's former *Karmas* (actions) and not the ordinance of the Lord. As are one's actions so are his action fruits in the form of pleasure and pain birth and death to be borne by him, and thus the birth of body its maintenance, suffering enjoyment and death are all the fruits of former actions. The action fruits have their effect or are felt on ripening but it cannot be said when and how a particular action fruit is ripen and has its effect. The action fruits that are ripe and ready for use are called *Prarabdha* (fate) while those that are not ripe and ready but will take some time to ripen are called *Sanchit* (future destiny). Thus the *Prarabdha* causes the birth and maintenance of the body and the exhaustion of *Prarabdha* causes death until the *Sanchit* (future destiny) fruits ripen into *Prarabdha* and there is rebirth. Until all actions

are destroyed, the embodied soul remains subject to birth and death and is not liberated from the bondage of the world. *Karma Yoga* (action path) shows the means of liberation by renunciation of their action fruits or unattachment to pleasure and pain and devotion to the Lord. The *Gita* calls the fate as course of nature which causes all good and evil actions and their fruit as pleasure and pain. The Lord is not the doer of actions or their fruits (*Gita* III 33, V 14, 15, XVIII 60). All beings are under the control of fate which is the cause of birth, death, pleasure and pain etc. The Lord is the master and ruler of this fate or nature's course which is his *Maya* and supreme glory (*Gita* IX 8).

Though the fate or nature's course is inevitable and unavoidable still the man is capable to strive and exert by proper means and thereby attains to liberation and supreme goal. Those means are the performance of one's duty, renunciation of action fruits, contemplation and devotion of the supreme Lord, constituting *Karma Yoga* by following which a *Yogee* attains to knowledge and is liberated from bondage by destruction of future action fruits and thereby obtains supreme bliss and *Brahma* Union (*Nirvana*). Ever to rely on fate and to make no exertion for regeneration leads to no good and success but ever lowers the man. Fate (*Prarabdha* or nature's course) is no doubt strong and ever prevails, and all have to submit to their fate and act according to it and put up with its good and evil effects, but as noted above a man by following the proper means can stop the future *Prarabdha* and attain to liberation and supreme goal. Thus a man is dependent on fate but still his good and evil goal lies in his own hands.

The faith in fate or *Karma* is nothing but acting according to one's nature without exertion for libera-

tion from action bondage and as are the qualities of one's action so is his goal. The performers of *Sattvic* action attain to knowledge and bliss, of *Rajasic* action to pain and bondage and of *Tamasic* action to delusion and destruction. Those who cannot exert for liberation by following the *Shastric* teachings have still another remedy in performing their actions by repetition of *Iam, Tit* and *Sat* name of *Brahma* and thereby attaining to supreme goal.

40 WOMAN

In the whole of the *Gita* there are only two verses relating to woman as 18-32, 18-34. The word *Sutara* in the first verse is interpreted by some people as referring to woman and by others as not so. Even if it be held as referring to women and showing their character is unstable and delusive still it declares them as worthy of attaining to devotion of the Lord and supreme goal. The other verse clearly praises their virtues.

The *Gita* like other Scriptures uses the word man and person for both male and female beings and nowhere lays down separate rules duties and means of regeneration for the two sexes. On consideration of the soul both men and women are equally entitled to strive for, adopt means and attain to supreme goal. But from the worldly point of view there is the same distinction and relation between man and woman as between the Lord and his Nature. The woman like Nature is the obedient agent and helper of man and the latter like the Lord is the master supervisor and guardian of the former. As by the union of the Lord and Nature there is creation and maintenance of the world, so the union of man and woman causes the birth of family and the maintenance of society.

The duty of the women is to bear children, look after the household affairs, and please her husband,

similarly the duty of man is to earn money, support the family, and to protect the wife. In this way both man and woman by performance of their respective duties attain to success and happiness. For the two sexes to discard their own duties and adopt those of the other is harmful and fatal both for this world and the other to come (*Gita* XVII 47)

Arjuna in the first chapter says that family destruction makes woman corrupted and give birth to illegitimate children which causes hell to the whole family. This corruption and failing of women is the result of sinful and illegal union with other persons but such argument does not condemn the second marriage of women. If a man can marry again the woman is equally entitled to remarry on death of her husband Cf *Mahabharata* I 103 10 to 12

41 *SHASTRAS* (SCRIPTURES)

The *Shashtra* is not the name of any one religious book or literature but includes all *Vedic*, moral, and religious treatises of *Brahma* knowledge for attaining the supreme goal of life. There is no knowledge and wisdom without knowing the *Shashtras* and without knowledge there is no liberation and bliss.

(1) The *Shastras* are of six kinds 4 *Vedas* as *Rig*, *Sama*, *Yajur* and *Atharva* and each *Veda* has two portions, *Karmakanda* (*Sanhita* and *Brahmana*) and *Gyanakanda* (*Upanishads* and *Aranyakas*),

(2) 6 *Darshanas* (Philosophy) as *Mimansa*, *Sankhya*, *Yoga*, *Nyaya*, *Vaisheshik* and *Veitanta*

(3) 18 *Smritis* as *Manusmriti* etc ,

(4) 2 *Itihasa* as *Ramayana* and *Mahabharata*

(5) 18 *Puranas* as *Bhagwata*, *Vishnu* etc.

(6) Other religious and moral books as *Yoga Vashista*, *Atmabodha*, *Bhakti Sootra*, *Bhaktiratnakar* etc etc.

All these *Shastras* speak of the supreme Lord, the embodied soul, righteous deeds, means of liberation & supreme goal, and the creation of the world, its beings, their character and end and such knowledge leads to supreme success and bliss. The *Gita* says that the persons who do not follow the means prescribed by the *Shastras* for attaining the supreme goal but act according to their desires and fancies attain to no success and bliss, and therefore a man must act according to the instructions of the *Shastras* for attainment of liberation and supreme goal (*Gita* XVI—23 & 24). The *Gita* says that the persons who do not follow the *Shastras* but act according to their faith in fate attain to the goal according to the quality of their deeds and thus the persons of *Sattwic* action worship gods and attain to the high goal, those of *Rajasic* and *Tamasic* deeds attain to the lower goal. Therefore fate (course of nature) is nothing but the fruit of action according to its duality. Hence a man must follow *Shastric* teaching and failing that the only other remedy is the contemplation of *Brahma* name of *Aum tat sat*.

42 VEDAS

The *Vedas* declared through the various sages are called the words of Lord and are therefore known as *Shrutis* (heard). There are four *Vedas* and each of them has two portions—*Karmakanda* (rituals) and *Gyanakanda* (knowledge). The *Gita* is the essence of the *Vedic Gyanakanda* (*Upanishads*) of *Brahma* knowledge.

Some persons with reference to chapter II—42 to 46 53—54, and chapter IX—20 & 21 think that the *Gita* looks down upon and condemns the *Vedas*, but this is really not so. The *Gita* teaches the performance of action by discarding of all attachments and desires for fruits (pleasure and pain) and says that many people resort to *Vedic* sacrifices and other rites for enjoyment of their fruits and other objects, by which their intellect

is distracted and does not engage in calm contemplation. But the wise people perform the *Vedic* actions without attachment to the fruits and attain to liberation and bliss. As an overflowing ocean is of all uses great and small, so the *Vedic* rites are capable of performance with and without attachment. The *Gita* says that the performers of the *Vedic* sacrifice etc. for attainment of action fruits as heaven after enjoying their reward again return to rebirth or bondage in the world and do not attain to liberation which is acquired only with worship without any attachment.

The *Gita* calls the *Vedas* as the leaves of the Banyan like world, the supreme character and glory of the Lord and also says that the Lord is their *Omla* knower and knowable as well as the author of the *Vedas* (Cf *Gita* XV

15). When the *Gita* speaks so highly of the *Vedas* how then it can ridicule and make little of them? There are four *Vedas* but the *Gita* speaks only of three *Rig*, *Sama* and *Yajur* while it does not name *Atharva* anywhere. There is only one explanation of this that the *Atharva Veda* was not composed up to that time.

43 UPANISHADS

The *Upanishads* are the *Gyanakanda* (knowledge) portion of the *Vedas* and the *Gita* is the essence of the *Upanishads*.

सर्वोपनिषदो गवोदोग्धा गोपाल नन्दनः ।

पार्योवत्स. सुधीर्भोक्तुं दुग्धं गीतामृतं सह ॥

All the *Upanishads* are cows, *Krishna* (*Gopala*) is their milker, while the wise *Arjun* like calf is the enjoyer of the milk as *Gita* nectar.

The *Upanishads* are 108 but the principal and ancient ones are only 12 as follows

(1) *Ishabasy* (2) *Isa* (3) *Mundaka* (4) *Mandukya*
 (5) *Kathahalli* (6) *Shvetashvatra* (7) *Chandogya*
 (8) *Brihadarnya* (9) *Asteya* (10) *Taittiriya* (11)
Prashna and (12) *Kausheeta*

All the *Upanishads* teach *Brahma* knowledge, *Brahma* character, *Atma* form, liberation path, ways and means of attaining to supreme goal and freedom from pain and bondage of the world. The teaching of the *Upanishads* is of very high order and they are much praised and appreciated everywhere. The *Gita* contains not only the principles and teachings of the *Upanishads* but is engraved with their words, phrases and verse which enhance its language and style considerably.

44. INDIAN PHILOSOPHY (DARSHANA)

There are six *Darshana Shastras* or Indian philosophy as follows —

(1) The *Yamasa* of sage *Jaimini* treats of the *Vedic Karma* and of *rituals* and regards it as the cause of the supreme goal for men. It says that performance of *sacrifice* leads to his success and bliss and that *sacrifice* is all in all, while other actions cause bondage. The *Gita* regards the *sacrifice* as worship of the Lord and action for good of the world and says that it destroys sins and causes knowledge but it recommends that even *sacrifice* action should be performed without attachment to fruit in order to obtain liberation. But the *Gita* prefers the *Veidic Gyanakanda* to *Karmakanda* because its followers are attached to action fruits and therefore cannot attain to liberation while the followers of *Gyanakanda* (knowledge) being unattached and of steady intellect attain to liberation and supreme bliss.

(2) The *Sankhya* of sage *Kapila* teaches 24 elements of Nature and Soul and says that the knowledge of these 24 elements leads to destruction of all

pain or liberation. The *Sankhya* philosophy regards Nature as supreme, doer, eternal, unintelligent and real, and the qualities of nature as the cause of all actions and movements, while the *Atma* (Person) as eternal, intelligent, without qualities, non-doer, unchanging and a witness, as well as many and different and mentions no supreme Lord. The *Gita* accepts the 25 elements and many of the characteristics of Person, Nature and qualities while it does not regard the Person as many and different but of the supreme form of the Lord.

(3) The *Yoga* of *Patanjali* teaches that bliss and liberation are obtained by restraining and controlling the mental functions and desires. It also speaks of the supreme Lord. It is called *Ashtanga Yoga* on account of teaching 8 means of attaining to supreme goal viz *Ayam* (restrictions), *Nyam* (regulation), *Asan* (seat), *Dharna* (steadiness), *Pranayam* (mind control), *Pratyahara* (sense restraint), *Dhyana* (contemplation), and *Samadhi* (concentration). For attaining *Yoga* success *Gita* also prescribes these first six and substitutes *Vairagya* and *Abhyasa* (unattachment and practice) in place of contemplation and concentration which it regards as *Yoga* itself.

(4) The *Upanishads* of *Bachchan* demonstrates the existence and supreme character of *Brahma* as all in all. It has four principal doctrines.

That *Brahma* is true and all else is untrue, that *Brahma* and soul are one and the same but appear separate through qualities of nature, that the means of attaining to *Brahma* is impersonal worship and devotion; and that knowledge and impersonal worship alone leads to supreme liberation and bliss while performance of action and personal worship result in fruit as heaven and rebirth.

The *Gita* upholds the first two principles but does not accept the other two points as it regards unattached

Action Path alone as the means of liberation and bliss (III—20 & VI—1) and *Gita* also says that impersonal worship is hard to attain for the embodied being and declares the personal worship as easy and practicable for man (XII—5 to 7)

(a) *Nyaya* of *Gautama* and (b) *Latheehila* of *Kanada* follow the lines of *Kapila Sankhya* but one proves its theories by logic and the other by *Pramana* (elements) as basis of the world. The *Gita* does not refer to any of them at all

In chapter VIII—24 and 25 and other places *Gita* speaks of the attainment of *Iti* by *Karma Yoga*, *Gyan yoga*, *Dhyana yoga* and *Bhakti yoga* and the 6 seem to refer to *Uimamsa*, *Sankhya Yoga* and *Vedanta* and thereby teaches its peculiar doctrine of unattached action

45 MAHABHARATA

Mahabharata is the history of the great war of India between the *Pandavas* and the *Kauravas*. The two brothers *Dhrutarashtra* and *Pandu* were born through sage *Vyasa* after the death of their father *Vichitravirya*. *Dhrutarashtra* being blind, *Pandu* succeeded to the throne but he entrusted the kingdom to his elder brother and himself proceeded to forest where his five sons *Yudhishtira* etc, were born and called the *Pandavas*. *Dhrutarashtra* also had 100 children as *Duryodhan* etc who were called the *Kauravas*. *Pandu* died during the infancy of his sons and *Dhrutarashtra* continued to rule the kingdom with the help of their granduncle *Bhisma* who had pledged himself to lifelong celibacy. The *Landavas* and *Kaurava* princes were brought up together and also educated and trained alike through *Dronacharya*. Both sets of the princes considered themselves entitled to the kingdom and looked upon the other with hostility

and their feelings and relations grew strained from day to day. On account of persecution of the *Kauravas*, the *Pandavas* left home and suffered much hardship and pain, but on their marriage with the daughter of *Drupada*, king *Dhritarashtra* sent for the *Pandavas* and made over half the kingdom to them. The *Pandavas* improved their country and established their capital at *Indraprastha* and then performed the horse sacrifice with great pomp. The *Kauravas* were also invited there but on seeing the greatness of the *Pandavas* and being offended with jokes made with them, they were overcome with jealousy, resentment and returned home with feelings of enmity and revenge. They soon conspired against the *Pandavas* and invited them to gambling and thereby they won all their wealth, kingdom and their persons and also insulted and ill-treated their wife *Drupadi* in the presence of all. In the end it was settled that the *Pandavas* should go out in exile to the forest for 12 years and pass another year in secrecy and on return from the exile be entitled to get back their lost kingdom. The *Pandavas* did all this but on their return the *Kauravas* refused to return the kingdom. That gave rise to the great family war in which all the *Kauravas* and the two armies were annihilated and the *Pandavas* alone survived and got the victory.

The *Pandavas* were assisted by *Shri Krishna* and other relations as *Drupada* and *Vishata* etc., and their forces numbered seven battalions (*akshauhins*). The *Kauravas* were also assisted by their relations and friends and their forces numbered eleven battalions. The *Pandavas* were successful on account of their righteous cause and divine grace. The *Gita* is narrated in the *Mahabharat* from chapter XXV to XLII of *Bheeshm Parva*.

46 ARJUNA

, *Arjuna* was the wisest and bravest of all the five

Pandavas Arjuna had got *Draupadi* by winning the selection match and he had defeated the *Kauravas* in several encounters. He was a devoted friend of *Shri Krishna* who had married him to his sister *Sulhadra* even against the wishes of his brother *Balaram*. *Shri Krishna* assisted the *Indras* in the great war on account of Arjuna and by acting as his driver led him to victory. When the two armies were drawn up on the battle field Arjuna on seeing his own relations and friends standing ready to kill one another was overcome with grief and delusion and hesitated to participate in the war. It was to remove his grief and delusion that *Shri Krishna* imparted to him the *Gita* teaching of *Karma yoga*. The *Gita* teaching is in the form of a dialogue between *Arjuna* and *Shri Krishna* and as such contains many important questions put forward by *Arjuna*. Some people regard these questions of *Arjuna* as flimsy, useless and only put by way of introduction. But on consideration they appear to be deep and serious problems which have not been settled and solved as yet.

ARJUNA'S PROBLEMS AND THEIR SOLUTION

- | | | |
|-----|--------------------|---|
| (1) | Chapter I—21 to 47 | <i>Gita</i> teaching
Remedy of grief and
delusion |
| (2) | Chapter II—4 to 8 | Do Do
As in (1) |
| (3) | Chapter II—14 | Destruction of desire, steady
Character of steady
intellect |
| (4) | Chapter III—1 & 2 | Performance of action with
Does <i>Gita</i> teach re
nunciation or action |
| (5) | Chapter III—36 | Desire and anger
Cause of sin |

- | | | |
|------|-----------------------------|------------------------------|
| (6) | Chapter IV—4 | Incarnation or transmigra- |
| | Present and past life | tion of soul in the world |
| (7) | Chapter V 1 & 2 | Same as (4) |
| (8) | Chapter VI 33 & 34 | |
| | Way to control the | Unattachment and Practice |
| | mind | |
| (9) | Chapter VI 37 to 39 | No destruction but sure |
| | Fate of <i>Yoga</i> failure | success later on |
| (10) | Chapter VIII—1 & 2 | Different forms of the |
| | Character of six great | same supreme Lord |
| | entities | |
| (11) | Chapter X 12 to 18 | Cause of contemplation and |
| | Divine glories | devotion |
| (12) | Chapter XI 1-4, 15 31. | Realization of Lord |
| | 36-46 | |
| | Prayer for vision | |
| (13) | Chapter XII 1 | Both lead to the same goal |
| | Manifest and unmani- | but manifest worship practi- |
| | fest worship | cable and blissful |
| (14) | Chapter XIV- 21 | Mental steadiness, equality, |
| | Character of crosser | unattainment and devotion |
| | of qualities | to Lord |
| (15) | Chapter XVII—1 | As the qualities of actions |
| | Goal of faith in fate | so the goal, |
| (16) | Chapter XVIII 1 | Renunciation of only attach- |
| | Essence of renunciation | ment and not of action |
| | and its reverse (action) | which is unavoidable and |
| | | blissful |

47 SHRI KRISHNA

Shrikrishna belonged to *Yadava* sect and *Vrishni* family and was the son of *Basudeva* and *Devaki* and born at *Mathura* and brought up at *Gokul* by *Nanda* and *Yashoda*. His uncle *Kansa* tried hard to slay *Krishna* but failed and lost his own life. *Shri Krishna* then left for *Dwarka* where he founded a kingdom and ruled it

for a long time. He killed many demons such as Madhu, Akhi and thereby obtained the title of Madhusudhana, Akhinsu'dana, Arisudana & Jinsurthana, etc. Pandara-mother Aunti was the aunt of Shrikrishna who had caused the marriage of his sister Sakhadra with Arjuna and his niece Surekha with Athimanyu. Shri Arishna before breaking out the great war strived hard to make peace between the Pandaras and the Kauravas but did not succeed as the latter refused to restore any land to the former. On the declaration of battle, Shrikrishna decided to act as the driver of Arjuna's chariot and assisted the Pandaras in many ways. When Arjuna was overcome by grief and delusion and resolved to abandon the war Shrikrishna taught him the *Bhagwat Gita* for performance of his duty and then Arjuna joined the battle and attained to victory.

Shrikrishna is regarded as the incarnation of Vishnu which is the creator, supporter as well as the inner soul and life essence of all, and all the gods, sages and great men are his firm and therefore Shrikrishna is the origin of the *Gita* and is the supreme Lord is the source of the *Vedas* through the various sages so is Shrikrishna the cause of *Gita* through Ayasa sage.

The use of the first person in the *Gita* for Shri Arishna is made not in one but in many and various senses according to the context as *Atma*, *Paramatma*, Person, primal Person, supreme Person, Soul, supreme Soul, *Ashetrageya*, *Brahma*, supreme *Brahma*, *Vishnu* and *Mahesh* and therefore Shrikrishna represents the *Atma* or soul both in the embodied and unembodied form of *Gita* I—20, III—2, IV—27.

48 SAGE VYASA

Sage Vyasa was the son of Satyawati begotten by

sage *Parasara*. He was named *Krishna* on account of his dark complexion also called *Krishna Dattayajna* for being born in a land, *Bharata* to be more brought up in a *ber* (plum) tree and *Veda Vyasa* for arranging the *Vedas* in the present form. He was born in a forest and being described by his parent was brought up as a sage and ascetic from his very childhood. He is one of the most learned and respected sages and the author of *Brahma Sutra* (*Vedanta*), *Mahabharata*, 18 *Parasara* and other works. *Mhrutara-h'ra* and *Parash* were begotten by the sage *Vyasa* through the *Nigoda* ceremony. *Vyasa* was an able, brave, firm and hence *Mhrutara-h'ra* was born blind and *Parash* of yellow complexion because their mother was touched by the sight of the Sage. *Vyasa* remained impartial and sided with no party in the war but he bore a deadly sight on *Saaryana* the minister of *Dhritrashtra* so that he might know and tell all the incidents of the war to the blind king at home. It is said that sage *Vyasa* first composed the epic of *Mahabharata* in his mind and at his dictation it was written by the god *Gandharva* and that it was communicated to *Vyasa's* son *Sakdeva* by and him to other disciples and those who related it to *Parashit* etc.

49. GITA PERIOD

There is no certainty about the age of the *Gita* and it is a controversial subject and there are different and conflicting opinions as to its age which is regarded by the wise to be 5000 to 2000 years as below:-

- | | | | | |
|-----|-----------------------------------|------------|----|-------------|
| (1) | By <i>Chintamani Vinayak</i> | 2010 B. C. | or | 3932 years. |
| (2) | , <i>Gopal Ayyer</i> | 1191 | " | 3126 |
| (3) | , <i>Lokman Tilak</i> | 422 | " | 2554 |
| (4) | , <i>Iustice Tilak</i> | 300 | " | 2212 |
| (5) | , <i>Satishchandra Vidyarnava</i> | 1194 A.D. | or | 938 |

Some *Gita* lovers seem to think that verses X-6, X-35 & XI-22 furnish internal evidence about the age of *Gita* and they put the case in the following way:-

(a) \—6 'Seven great sages (Great Bear) and the first four Manus were the beings born of my mind and from whom are the people of the world. Now each Manus period called the Manwantara is one fourteenth of a Yuga and there are separate seven sages etc in each Manwantara. The earth with its axis completes one revolution round the sun in about 21600 years and taking this time as an Yuga, the period of a Manwantara comes to about 1670 years. The present is considered to be the 7th Manwantara and the 4th Manwantara referred to in \ 6 indicates the age of Gita about 5600 years.

(b) \ 3) "I am the Aghana of the months and Baranta of the season. It appears that formerly the Baranta (spring) season used to occur in the month of Aghana but now it takes place in the month of Laguna i.e. 21 months later. As there is the difference of 20½ minutes each year in the revolution of the earth round the North Pole, the time of 21 months gives out a period of 5000 years as the age of Gita.

(c) \I 22 "Rudras, Adityas, Baras, Sadhyas, Vishwas, Ashwin & Marutas Pitris, Gautharicas, Yakshas, Asuras and Lords of sages all look on thee with wonder." This shows the assemblage of god, sages and demons on some great occasion as at the churning of the sea etc. There was a period of the spread of the *Yoga* of Kapala, Mimamsa of *and* Brahma Soetra of Badraim and the consequent controversy about the doctrines advocated by each viz Knowledge Action, Yoga and Devotion Paths. That was the time of the incarnation of a great person and the birth of Gita teaching to reconcile the four different doctrines and unite them into one also to reconcile the worship of Brahma (Nature), Vishnu (incarnation) and Shiva about which a fierce religious battle was

raging in India as well as to blend the personal (manifest) and impersonal (unmanifest) worship of the Lord. The period of the rise and spread of the *Daishana Shashtra* is regarded as 5000 years which also indicates the age of the *Gita* teaching as well.

(d) There was apparently no *Nyaya* and *Varisheshik Shashtra* at the time of *Gita* and there is no direct or indirect allusion to either in the *Gita* while *Sankhya*, *Mimamsa*, *Yoga* and *Brahma Sutra* are clearly referred to in more than one place. Similarly *Gita* every where speaks of only 3 *Velas* and there is no mention in it of the 4th *Atharva Veda* which probably did not exist at the time. This also shows the *Gita* to be of very ancient age.

This *Gita* period of 5000 years as described above agrees with the Indian public opinion according to which the *Mahabharat* war took place towards the end of *Dwapara* and beginning of *Kaliyuga* some 5000 years ago.

50 GITA ORIGIN.

There are four theories about the origin of *Gita*.

(1) That it is an old *Bhagwat* religion of *Brahma* Knowledge and was incorporated in the *Mahabharata* but has continued to exist alone as *Bhagwat Gita* (Lord's song). This is only a theory but there is no direct or indirect evidence about it.

(2) That the *Gita* is the spoken word of Lord *Krishna* himself and that it was delivered to *Arjuna* at the commencement of the great war to induce him to join the impending battle which he regarded as destructive and sinful. This is the religious belief of the Indian masses and the old class of *Pandits*. The *Gita*, however, teaches not only *Karmayoga* (action path) but also Renunciation, Contemplation and Devotion for attainment of *Atma*.

knowledge and supreme good for which there was hardly any need at such a time, place and crisis.

(3) That *Bhagwat Gita* is the composition of sage Vyasa as the need of *Upanishads*, a reconciliation of *Darshan Shastras* and a supplement of the *Mahabharat* all are true.

That *Gita* is the essence of the *Upanishads* is admitted by all liberal scholars and blends the different doctrines of the *Darshan Shastras* (Indian Philosophy) and makes out the *Karmayoga* teaching of its own. Some scholars regard the *Mahabharat* not as a worldly history but hold it as an allegory of struggle between virtue and vice, truth and untruth and good and evil forces in the form of *Pandavas* and *Kauravas* ever existing in the body like the battle field of *Kurukshetra*. The evil forces of the *Kauravas* at first fight an upper hand and persecute the good *Pandavas* in every way but the latter by performance of their duty with a situation and devotion attain to supreme success. In this allegorical battle of life the *Gita* teaching of *Karma yoga* fits in wonderfully well. Krishna is incarnation of Vishnu and the inner soul of all is the inspirer of the *Gita* but its compiler and narrator is the sage Vyasa himself.

(4) Some of the western scholars ascribe the origin of the *Gita* teaching to the Christian Bible on the grounds that (a) Christ and Krishna sound alike (b) that on birth both Christ and Krishna had to be taken across a river (c) that Christ had exorcised ghosts and spirits while Krishna had killed devils and demons and (d) that the teaching of both Christ and Krishna imparts moral and religious education. The first three points might be held as mere coincidences in some respects but the lives and doings of the two great persons were quite different from one another and the *Karma yoga* teaching of *Gita* and contemplation

and devotion of *Atma* (soul) as eternal and immortal and subject to bondage, rebirth and liberation etc, find no place in the Bible and therefore this theory of *Gita* origin from Christianity is untenable on the face of it

51. GITA GREATNESS

The chief topic of *Gita* is the performance of one's duty without attachment to pleasure and pain as service and devotion of the Lord and thereby attainment of liberation and supreme bliss. This *Karma yoga* teaching is not theoretical but most practicable for use by all men in all stages of life and at all times and in all places and circumstances. A man by performance of his duty every where attains to success and by its abandonment suffers pain both in this world and the other one. The *Karmayoga* practice is never wasted and even an *yoga* failure ultimately attains to full success. The subject of *Gita* is religious and spiritual but it also treats of moral, social and hygienic teaching in many ways as good conduct, regular exercise, proper food and active life. The *Gita* is a wonderful and excellent book for attaining to the highest aim and object of life and it combines all the Knowledge (renunciation), Action, Contemplation and Devotion Paths in its *Karma yoga* teaching. As a *Vedantic* subject it teaches that a person by relying on *Brahma*, acting for *Brahma*, with faith and devotion in *Brahma* and ever thinking and meditating on *Brahma* attains to *Brahma*. The *Gita* conforms to all the faiths and religions and is not opposed to any sect and cult and does not attack and run down any one's belief. It is full of the highest and best precepts and principles of all religions, and all men from the ordinary to the most learned understand and love the *Gita* according to their capacity and intelligence. Whatever ideas and beliefs a person holds as supreme he finds the same in the *Gita* and is delighted thereby. It is for this reason that the former commentators

of the *Gita* as *Shankaracharya* etc., have interpreted it according to their sect and even now most of the *Gita* commentaries are compiled on communal lines

The *Gita* is respected and held in high honour throughout the world though most of the commentaries and annotations of the *Gita* are according to the Indian sects and cults but as a matter of fact *Gita* is not confined to any one faith and religion. The *Gita* is the book for the whole world and the whole human race because it contains the essence and truth of all the religions and faiths and it reveals the ways and means for the regeneration, progress and supreme goal and it teaches the simplest ways and means for freedom from pain and attainment of bliss. There is no other such small and excellent book in the world any where

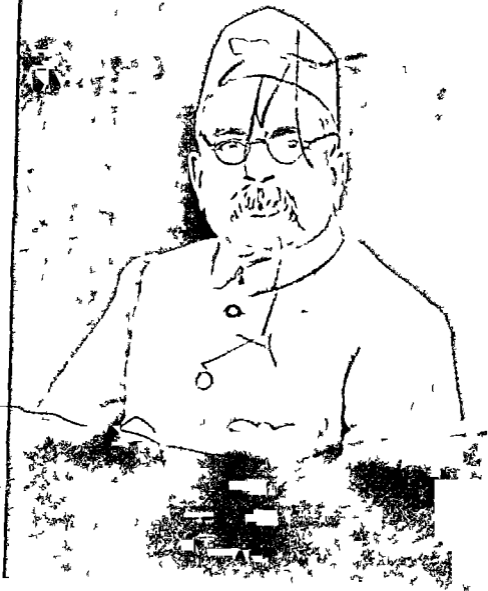
There is a good deal of repetition of words, phrases and ideas in the *Gita* and some people find fault with this repetition which is considered a good thing by others. The *Gita* is such a deep and subtle subject that in spite of its simple words and phrases it is interpreted differently by different people and even after prolonged thinking one ever finds new meaning and sense in its verses. If there were no repetition in the *Gita*, its interpretation and explanation would have been still more difficult and complicate and very few people could have understood it rightly and properly

The repetition in question helps to solve and interpret correctly many of the knotty points in the *Gita* which has a special peculiarity that it does not depend for its exposition on other books but is to be explained by its context and adjoining phraseology elsewhere. There is another remarkable thing in the *Gita* that in spite of frequent repetitions many of its words and phrases have different meanings in different

places according to circumstances and context, *e. g.*, *Yoga*, *Atma*, action & *Dharma* etc and all these strange and wonderful things contribute to the greatness of the *Gita* which is an unique piece of liberation philosophy and religion all combine into one

Prayag
24-4-1934

R. C. Gita Premi.



R C GITA PREMI

Kurukshetra is a well known place of pilgrimage near Delhi where many sacrifices and austerities were performed and many battles fought in old time and which owing to the prevalence of great virtue there is called *Dharmakshetra* or a field of virtue. It is also said that persons dying there engaged in sacrifice, austerity or battle go to heaven.

सञ्जय उवाच

दृष्ट्वा तु पाण्डवानाम् व्यूढं दुर्योधनस्तदा ।

आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥ २ ॥

दृष्ट्वा having seen, तु and, पाण्डव घनात् Pandava army, arrayed, दुर्योधन Duryodhana, तदा then, आचार्य teacher, उपसंगम्य having approached, राजा king, वचन word, अब्रवीत् spoke

2 Sanjaya said—Having seen the Pandava army arrayed and having approached the teacher, king Duryodhana spoke these words

Sanjaya begins by referring to the mental agitation of Duryodhana who owing to his large forces was at first sure of an easy victory, but on seeing the two armies arrayed in battle, he was taken aback by the superior aspect of the opposite forces and sought an interview with his old teacher to convey to him his fears and misgivings, and also to revive his own drooping spirits by gaining his sympathy and encouragement.

पश्येता पाण्डुपुत्राणामाचार्यं महर्षिं चमूम् ।

व्यूता दुपदपुत्रेण तय शिष्येण धीमता ॥ ३ ॥

पश्य see, एता this, पाण्डु-पुत्राणां of Pandu's-sons, आचार्य teacher, महती mighty, चमू army, व्यूढां arrayed, द्रुपद-पुत्रेण by Drupad's son, तव thy, शिष्येण by desciple, धीमता by wise

3 See, O teacher ! this mighty army of Pandu's sons arrayed by thy wise desciple, the son of Drupada

Duiyodhana had two-fold cause of fear (1) the superior aspect of the Pandava army and (2) his misgiving of betrayal by Bheeshma and Drona on account of their affection for the Pandavas. He therefore calls the opposite army *mighty* and to excite his feelings points out that this army has been arrayed and marshalled by Dhrishtadyumna his own desciple, and the son of his old enemy Drupada, now ready to attack and kill himself

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥

अत्र Here, शूरा. heroes, महा-इष्वासाः mighty-archers, भीम-अर्जुन-समा Bheema-Arjuna-like, युधि in battle, युयुधानः Yuyudhana, विराटः Virata, च and, द्रुपदः Drupada, च and, महा-रथः mighty-warrior

4. Here are heroes and mighty archers equal in battle to Bheema and Arjuna as Yuyudhana, Virata and Drupada the mighty warrior.

Ch

connected with the next two verses

This verse is of warriors of the Pandava army and shows the great

such as — the best and bravest of the Pandavas

Arjuna—the wisest and stoutest of the Pandavas

Bheema—the strotle of Satya, the pupil of Arjuna &

Yuyudhana—the kishna,

the driver of Shri Kr of Virata country where the

Virata—the king the last year of their exile in Pandavas had passed daughter Uttara was married concealment and when

to Arjuna's son, the enemy of Drona king of Panchala,

Drupada—the old king wife Drupadi and of two sons father of the Pandava Shishupala the slayers of Drona Dhrishtadyumna and rest war

and Bhishma in the prior who can encounter alone in

Maharathi—a war

battle 10,000 soldiers in काशिराजश्च धीर्यवान् ।

धृष्टकेतुश्चेकितानश्च शैब्यश्च नरपुङ्गव ॥ ५ ॥

पुरुजित्कुन्तिभोजश्च, चेकितान Chelitana, काशिराज

धृष्टकेतु Dhrishtaketavan powerful पुरुजित Purujita, Kashi king, च and, धी च and शैब्य Shaiyya, च and, कुन्तिभोज Kuntibhoja,

नर पुङ्गव men best पुरु, Chelitana Kashiya,

5 Dhrishtaketu and Shaiyya, the best of men

Purujit, Kunubhoja of Shishupala king of Chedi and

Dhrishtaketu—son of Chanamati,

brother of Nakula's wise warrior of the Yadava tribe,

Chekhitana—a renown

Kashiraja father of Bheema's wife Valandhara, and descendent of the maternal grandfather of Pandu and Dhritrashtra,

Purujita brother of King Kuntibhoja,

Kuntibhoja adoptive father of Piitha mother of the Pandavas and the cause of her being called Kunti.

Shaivya Govasana king of the Shivi country and father of Yudhishtira's wife Devaki

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।

सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ ६ ॥

युधामन्यु Yudhamanyu, च and, विक्रान्त valiant, उत्तमौजा Uttamauja, च and, वीर्यवान् powerful, सौभद्र Subhadra's son, द्रौपदेया Draupadi's sons, च and, सर्व all, एव verily, महा रथा mighty-warriors

6 Yudhamanyu the valiant, Uttamauja the powerful, Subhadra's son (Abhimanyu) and the sons of Draupadi are all mighty warriors

Yudhamanyu and Uttamauja—two distinguished warriors of Panchala,

Subhadra's son— Abhimanyu the son of Arjuna and father of Parikshita, the successor of the Pandavas

Draupadi's sons five sons of Draupadi by the five Pandavas viz, Prativindhya by Yudhishtira, Sutasoma by Bheema, Shrutakuti by Arjuna, Shatanika by Nakula and Shutasena by Sahadeva

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।

नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥ ७ ॥

अस्माकं our, तु now, विशिष्टा chiefs, य who, तान् them
निश्चये know, द्वि ७ वत्तम twice born be t, नायका commander,
मम my, सै यस्य of army, संनार्थ for name, तान् them,
प्रवीमि I tell, त for thee

7 O, best of the Twice born (*Brahmana*)
now know those who are our chiefs and the
commanders of my army I tell thee their names

Having described the prominent warriors of the
Pandava army, Duryodhana now mentions the chiefs
and commanders of the Kaurava army to Dronacharya
a *Brahmana* The three high castes (*Brahmana*
Kshatriya and *Vaishya*) are called the twice born as
they are supposed to have a second birth of purification
on being invested with the Sacred thread

मघान् भीष्मश्च कृपश्च दृपश्च समितिजय ।

अश्वत्थामा विकर्णश्च सौमदत्तिर्जयद्रथ ॥ ८ ॥

मघान् you, भीष्म Bheeshma, च and, कर्ण karna, च and,
कृप Kripa, च and, समितिजय victorious, अश्वत्थामा
Ashwatthama विकर्ण Vikarna, सौमदत्ति Somadatta's son,
जयद्रथ Jayadratha

8 You, Bheeshma, Karna, Kripa the victo-
rious Ashwatthama, Vikarna, Somadatta's son
(Bhorishrava) and Jayadratha

The chiefs and commanders of the Kaurava army
were as follows —

Dronacharya—son of Bharadwaja, father of Ashwat-
thama and military teacher of both the Pandavas and
the Kauravas,

Bheeshma grandsire and the undertaker of the terrible pledge to observe life-long celibacy and renounce the kingdom for ever ,

Karna son of Kunti through the Sun but brought up by Adhruatha, a partisan and friend of Duryodhana ,

Kripa son of the sage Gautama, brought up by king Shantanu and brother-in-law of Drona ,

Ashwatthama—son of Drona and so named as there was heard the neighing of a horse at his birth ,

Vikarna Duryodhana's brother who had the courage to declare in the gambling hall that Draupadi was free and not the booty of the Kauravas ,

Somadatta's son Bhishma the uncle of the Kauravas ,

Jayadratha—husband of the Kauravas' sister Duhshalla.

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।

नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदा ॥ ६ ॥

अन्ये others, च and, बहव many, शूरा heroes, मद-अर्थे for my-sake, त्यक्त-जीविता renounced-lives, नाना-शस्त्र-प्रहरणा various-weapons-wielders, सर्वे all, युद्ध विशारदा war-skilled

9 There are many other heroes who are the renouncers of their lives for my sake, wielders of various weapons and all skilled in war

After enumerating 20 Pandava warriors and 8 Kaurava chief commanders, Duryodhana says that he has also many other faithful, reliable and experienced heroes on his side but somehow he does not name them. This shows that there were not such good warriors in the

Kaurava army is in that of the Pandavas and that was the cause of his anxiety and agitation

अपर्याप्त तदस्माकं बल भीष्माभिरक्षितम् ।

। पर्याप्त त्विदमेतया बल भीमाभिरक्षितम् ॥ १० ॥

अपर्याप्त imperfect तद् that, अस्माकं our, बल force, भीष्म अभिरक्षितं Bhishma guarded, पर्याप्त perfect तु but, इदं this, एतेषां of their, बल force, भीम अभिरक्षितं 'Bheema guarded

10 That force of ours guarded by Bhishma is imperfect, but this force of theirs guarded by Bheema is perfect

Duryodhana says that *that* (so vast and extensive) force of the Kauravas commanded by Bhishma appears to be ill equipped and inefficient, while *this* (so small and little) force of the Pandavas looks efficient and well equipped This misgiving was forced on Duryodhana's mind not only by the superior aspect of the opposite army as arrayed by Dhrishtadyumna but also by recollection of the many past events e.g., (1) Pandavas' good fortune by which they were twice saved from being burnt to death, (2) their alliance with Drupada & Virata (3) Arjuna's securing divine weapons from Indra, Shiva and Kubera etc., (4) the espousal of their cause by Shri Krishna (5) the slaughter of Kansa Jarasandha and Shishupala by Shri Krishna, (6) their performance of horse sacrifice after defeating all other kings, (7) Arjuna's routing of the Kauravas on their invading the

Vrāta country, and (8), the capture of the Kauravas by the Gandharvas and their release by Arjuna

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।

भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ११ ॥

अयनेषु in passages, च and, सर्वेषु in all, यथा भाग according to allotment, अवस्थिता standing, भीष्म Bheeshma, एव alone, अभिरक्षन्तु guard, भवन्त you, सर्व all, एव verily, हि truly

11. And standing according to allotment you should all verily guard Bheeshma alone in all the passages

Duiyodhana warns his officers to watch all the passages from their respective positions in the army so that no one may come suddenly and injure Bheeshma as the death of the commander-in-chief might result in the rout and defeat of the whole army. There was also a covert hint to the warriors to keep an eye on Bheeshma and Drona as Duiyodhana feared that they might play false and join the enemy camp on account of their great affection and regard for the Pandavas

तस्य सञ्जनयन् हर्षं कुरुवृद्धः पितामहः ।

सिहनाद विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १२ ॥

तस्य his, सञ्जनयन् producing, हर्षं cheerfulness, कुरु-वृद्धः Kuru-old, पितामह grandsire, सिंह-नाद lion's-roar, विनद्य having roared, उच्चै with loud, शङ्खं conch, दध्मौ blew, प्रतापवान् mighty

12 The old Kuru grandire (Bhishma) to produce the fulness in him, loudly roaring a lion's roar, blew his mighty conch

Bhishma the Grandire and the Commander in chief of the Kaurava army on observing the confusion, fear and misgivings of Duryodhana loudly blew his mighty conch to cheer up his spirits and to indicate that he was ready to fight for him and that the battle was about to begin

ततः शुभान्तरमेवञ्च पण्यमानकमामुता ।

महतीं शब्दं हवन्त स शब्दस्तुमुलाऽभयत् ॥ १३ ॥

ततः then अन्तरमेवञ्च and भयं drums च and, पण्यमानकमामुता tabors trumpets-cowhorns महतीं suddenly, शब्दं verily, हवन्त they roared, स that, शब्दं sound, तुमुला terrific, अभयत् was

13 Then conches, drums, tabors, trumpets, and cowhorns suddenly roared forth, and their sound was terrific

On seeing the Commander in chief loudly blowing his conch, the other warriors and soldiers also blew their conches and other instruments to indicate that they were all ready and eager for the battle

ततः श्वेतैर्हययुक्ते महति स्फुटने स्थितौ ।

माधव पाण्डवश्रेष्ठ शिष्यौ शूरो प्रदध्मन्तु ॥ १४ ॥

ततः then, श्वेतै with white, हयै with horse युक्ते in-joined, महति in great स्फुटने in clatter, स्थितौ seated,

माधव Krishna, पाण्डव Arjuna, च and, एव verily, दिव्यो celestial, शब्दा conches प्रद-मत्तु blew.

14 Then seated in the great chariot yoked with white horses, Krishna and Arjuna also blew their celestial conches.

This verse describes the splendour of Arjuna's chariot driven by Shri Krishna and their celestial conches as mentioned in the next verse and further says that on hearing the uproar of the Kaurava army, Arjuna and Krishna also blew their conches to warn the Pandavas that the battle was going to begin and that they should be ready for the fight

पाञ्चजन्य हृषीकेशो देवदत्तं धनञ्जयः ।

पौण्ड्रं दध्मौ महाशङ्ख भीमकर्मा वृकोदरः ॥ १५ ॥

पाञ्चजन्य Panchajanya, हृषीकेश Krishna, देवदत्त Devadatta, धनञ्जय Arjuna, पौण्ड्रं Paundra, दध्मौ blew, महा-शङ्ख great-conch, भीम-कर्मा of terrific-deeds, वृक उदरः of wolf-bellied

15 Krishna (blew) the Panchajanya, Arjuna the Devadatta and the wolf-bellied (Bheema) of terrific deeds the great conch Paundra

Hrishikesha—master of the senses or the inner soul, a title of Krishna the incarnation of Vishnu

Panchajanya name of Krishna's conch made of the bones of the demon Panchajan ,

Dhananjaya a title of Arjuna on account of his winning wealth for the horse sacrifice by defeating all the kings ,

Devadatta—Name of Varuna's conch brought from Venodolale by Maya Danava and presented to Arjuna

Of terrific deeds and well belled—nick names of Bheema because at his birth a voice was heard from heaven that he would be the doer of terrible deeds and owing to the breaking of a stone on which he had fallen from his mother's arms

Pundra—Name of Bheema's great conch

अनन्तविजय राजा कुन्तापुत्रो युधिष्ठिर ।

नकुल सहदेवश्च सुघोषमणिपुष्पका ॥ १६ ॥

अनन्तविजय Anantavijaya, राजा King, कुन्ती पुत्रः Kunti's son, युधिष्ठिर Yudhishtira नकुल Nakula, सहदेव Sahadeva, च and, सुघोष मणिपुष्पकौ Sughosha Manipushpaka

16 King Yudhishtira the son of Kunti (blew) the Anantavijaya, Nakula and Sahadeva the Sughosha and Manipushpala

Yudhishtira—the eldest of the Pandava brothers renowned for his faithfulness and virtue'

^ **Anantavijaya**—name of Yudhishtira's conch as ever victorious

Nakula and Sahadeva—two of the youngest Pandava's sons of Madri,

Sughosha—name of Nakula's conch of high sound,

Manipushpaka—name of Sahadeva's conch of handsome form, as if adorned with jewels and flowers

काश्यश्च परमेष्वास शिखण्डो च महारथः ।

धृष्टद्युम्नो विराटश्च सान्यत्रिश्चापराजितः ॥ १७ ॥

काश्य Kashikings, च and, परमेष्वास great archer,
शिखण्डो Shikhandi, च and महारथ mighty-warrior,
धृष्टद्युम्न, Dhrishtadyumna, विराट् Virata च and, सान्यत्रि
Satyaki, च and, अपराजित unconquered.

17 Kashi-king the great archer, and Shikhandi
the mighty warrior, Dhrishtadyumna, Virata
and Satyaki the unconquered

This verse is connected with the next one and out of
the five warriors mentioned in it, four (Kashi-king,
Dhrishtadyumna, Virata and Satyaki) have already
been noted in verses no 3 to 5

Shikhandi was a girl of the name of Amba
in her previous birth, but on Bheeshma's refusing to
marry her she committed suicide and was reborn as a
son to Drupada to be revenged upon Bheeshma by
causing his death in the great war

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।

सौमद्रश्च महाबाहुः शंखान्दध्मुः पृथक्पृथक् ॥ १८ ॥

द्रुपदः Drupada, द्रौपदेया Draupadi's sons, च and, सर्वशः
on all sides, पृथिवी-पते earth-lord, सौमद्रः Subhadra's son,
च and, महा-बाहु mighty-armed, शंखान् conches, दध्मुः blew,
पृथक् separate, पृथक् separate

18. Drupada, Draupadi's sons and the mighty
-armed Subhadra's son, O Lord of the earth !

on all sides blew their respective conches

Sanjaya says to King Dhritarashtra that all the warriors mentioned in the previous verses blew their own separate conches in response to the battle call of Shri Krishna and Arjuna to show that they were eager and prepared for the battle

स धोमे धातराष्ट्राणा हृदयानि व्यदारयत् ।

नमश्च पृथिवीं च व तुमुलो व्यनुनादयन् ॥ १६ ॥

स that, धोमे uproar, धातराष्ट्राणा of Dhritarashtra's sons, हृदयानि hearts व्यदारयन् broke, नम श्च, च and पृथिवीं earth च and, एव verily, तुमुल loud sound, व्यनुनादयन् resounding

19 That uproar broke the hearts of the sons of Dhritarashtra and made the earth and sky to resound loudly

There was such a loud uproar from the conches of the Pandavas that the Kauravas began to tremble with fear and the whole earth and sky also seemed to resound with their echo

अथ व्यवस्थिता दृष्ट्वा धार्तराष्ट्रा कपिध्वज ।

प्रवृत्ते शस्त्रसपाते धनुरुद्यम्य पाण्डव ॥ २० ॥

अथ and, व्यवस्थितान् ready standing, दृष्ट्वा havin^g seen, धार्तराष्ट्रान् Dhritarashtra's sons, कपिध्वज of monkey ensign, प्रवृत्ते at starting, शस्त्रसपाते at arms discharge, धनु bow, उद्यम्य havin^g tal en up, पाण्डव Arjuna

21 ' And seeing the sons of Dhritarashtra standing ready and the discharge of arms to

stait, Arjuna of monkey ensign, also took up his bow

Arjuna on seeing the Kurava arrayed and standing ready to attack and the battle about to begin, also took up his bow to fight. Arjuna's standard bore an effigy of Hanumana the monkey king who had crossed the Indian ocean and burnt the golden Lanka (Ceylon) of Ravana.

दृषीकेशं तदा वक्ष्यमिदमाह महीपते ।

अर्जुन उवाच

सेनयोहसयोर्मध्ये रथं स्थापय मेऽच्युत ॥ २१ ॥

दृषीकेश Krishna, तदा then, वक्ष्य word, इद this, आह spoke, मही पते earth-lord, सेनयो of armies, उभयो of both, मध्ये in middle, रथ chariot, स्थापय stay, मे my, अच्युत imperishable

21 O Lord of the Earth ! he then spoke these words to Krishna (Arjuna said) O Imperishable ! stay my chariot in the middle of the two armies .

Arjuna at first took up his bow to fight and accordingly requested his friend and counsellor Shri Krishna to put his chariot in the centre of the battle-field for seeing all the warriors and selecting his match as stated below,

यावदेतान्निरीक्षेऽहं योद्धुं कामानवस्थितान् ।

कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥ २२ ॥

यावत् ० that एतान् the ० निराक्ष I see, अहं I, यान्त्रु कामान् battle eager अश्विनाम् standing ई with whom, मया by me, यत् together यावत् as long as, अस्मिन् in this, रण युद्धम् in battle strife

22 So that I may see those standing there eager to fight and with whom I should fight in this battle strife

Arjuna wants his chariot to be placed in the centre of the battle field to see all the warriors there and to decide which of them are worthy to engage in combat with him

यात्यमानानवक्षेह य एतस्य समागता ।

वातराष्ट्रस्य दुयुद्धे दुर्दे प्रियविद्याय ॥ २३ ॥

यात्यमानान warriors, अयम् I see अहं I, य who, एतस्य the ०, अत्र here, समागता gathered together, वातराष्ट्रस्य of Dhritarashtra's on, दुयुद्धे of stupid, युद्धे in war, प्रिय विद्याय to please desiring

23 I may see these warriors who are gathered together here and are desiring to please the stupid son of Dhritarashtra (Duryodhana) in war

Arjuna says that all the Kaurava warriors are eager to please and support the deluded Duryodhana in his evil designs against the Pandavas and therefore they are all the weapons of unrighteous war and as such

they are fit to be fought with and killed

संजय उवाच ।

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।

सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥

एव thus, उक्त addressed, हृषीकेश Krishna, गुडाकेशेन by Arjuna भारत king of Bharata, सेनयो in armies, उभयो in both, मध्ये in middle, स्थापयित्वा having stayed, रथ-उत्तमं chariot-best

24 Sanjaya said Being thus addressed by Arjuna, O king ! Shri Krishna stayed that best of chariots in the midst of the two armies

Sanjaya says to king Dhritarashtra that as requested by Arjuna, his chariot was placed by Shri Krishna in front of the two armies to let him see all the warriors and select those worthy to fight with him

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।

उवाच पार्थ पश्यैतान् समवेतान् कुरुनिति ॥ २५ ॥

भीष्म-द्रोण-प्रमुखतः Bheeshma-Drona-in front, सर्वेषां of all, च and, मही-क्षितां of earth-rulers, उवाच said, पार्थ Arjuna, पश्य see, एतान् these, समवेतान् gathered together, कुरुन् Kurus, इति thus.

25 In front of Bheeshma, Drona and all the rulers of the earth, he said thus, "Arjuna !

see these Kauras gathered together '.

As requested Shri Krishna placed the chariot in the centre of the battle field and said to Arjuna to see that all the Kaurava warriors were standing ready to wage the unrighteous war against the Pandavas and therefore they were all fit to be fought with and indicated that Bhishma and Drona were the fittest match for him at the time.

2 ARJUNA'S GRIEF & DEFLUSION (26-47)

तत्राप यस्मिन्ता पाच पितृनध पितामहान् ।

आचार्यान्मातुलान्भ्रातृपुत्रापोत्रासर्गस्त्रिय ॥ २६ ॥

उग्रुप सुहृदश्चैव सनयोऽमयारपि ।

२६ there, अथय्वा saw स्मिन्ता standing पाच Arjuna, पितृन् father, अथ and पितानहान् grandfathers आचार्यान् teachers मातुलान् maternal uncles, भ्रातृन् brothers, पुत्रान् sons पीत्रान् grandsons सग्रेन् friends, तथा and, अथयुगा fathers in law सुहृद benefactors च and चय verily, सनयो in armies, उमयो in both, अवि als

26-27 Arjuna then saw standing there fathers, grandfathers, teachers, uncles, brothers, sons, grandsons, friends, fathers in law and benefactors also in both armies

As desired by himself and urged by Shri Krishna Arjuna saw all the warriors standing ready to kill one another and this sight filled him with love and attachment and instead of selecting warriors worthy of account

ci, he began to look upon them as kith and kin related to him by ties of blood, friendship, and teachership etc.

तान्समीक्ष्य स कौन्तेयः सर्वान्वन्धून्वस्थितान् ॥ २७ ॥

कृपया परयाविष्टो विपीदन्निदमब्रवीत् ।

तान् them, समीक्ष्य having seen, स that कौन्तेय Arjuna, सर्वान् all वन्धून् relations, अवस्थितान् ready standing, कृपया with pity, परया with great, आविष्ट filled, विपीदन् sorrowing, इदं this, अब्रवीन् said

27-28. That Arjuna on seeing all the relations, standing ready, was overcome with great pity and sorrowing said this

On seeing all the warriors of both armies standing ready to fight with and kill one another, Arjuna was overcome with dejection and delusion and began to think that it was a great sin to engage in battle with one's own relations and friends

अर्जुन उवाच ।

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ २८ ॥

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ २९ ॥

दृष्ट्वा having seen, इमं this, स्वजन relations, कृष्ण Krishna, युयुत्सु battle-eager, समुपस्थित near standing, सीदन्ति sink, मम my, गात्राणि limbs, मुखं mouth, च and, परिशुष्यति parches, वेपथु tremour, च and, शरीरे in body, मे my, रोम-हर्ष hair-bustling, च and, जायते rises,

23 29 Arjuna said—O Krishna 'on seeing these relatives standing near and eager to fight, my limbs sink, mouth parches, my body trembles and my hairs stand on end

Arjuna says that the sight of the *Kauravas* standing ready to fight with and kill one another makes him feverish and dizzy and he therefore cannot think and decide what to do

गान्धीव स्रसते हस्तान्घञ्चैव परिदहते ।

न च शक्नोम्यवस्थातु भ्रमता च मे मन ॥ ३० ॥

गान्धीव *Gandiva* स्रसते slip, हस्ताद् from hand त्वक् skin, च and, ण्य verily, परिदहते burns, न not च and, शक्नोमि I am able, अवस्थातु to stand, भ्रमति whirls इव as if, च and, मे my, मन mind

30 The *Gandiva* bow slips from my hand and the skin burns and I am not able to stand as if my mind whirls

The thought that to engage in battle with one's kinsmen is a great sin, fills Arjuna with great fear and agitation and makes his mind distracted and confused

निमित्तानि च पश्यामि विपरीतानि केशव ।

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ ३१ ॥

निमित्तानि omens, च and, पश्यामि I see, विपरीतानि ad verse, केशव Krishna न not, च and, श्रेय good अनुपश्यामि I see, हत्वा having killed, स्वजनं kinsmen, आहवे in battle

31. And I see adverse omens and O Krishna! I see no good in the killing of kinsmen in battle.

Arjuna sees evil omens all round indicating that a great calamity is going to befall and therefore he thinks that this battle with his own relations will do no good but result in disaster and ruin for them all

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ ३२ ॥

न not, काङ्क्षे I desire, विजय victory, कृष्ण Krishna, न not, च and, राज्यं kingdom, सुखानि happiness, च and, किं what, नः for us, राज्येन by kingdom, गोविन्द Krishna, किं what, भोगै by enjoyments, जीवितेन by life, वा or

32. O Krishna! I desire no victory nor kingdom nor happiness, O Govinda! what is for us in kingdom, enjoyment or life.

Arjuna says that he does not care for kingdom etc. by defeating and killing relations and friends, as such pleasures can only be enjoyed with one's kinsmen and not without them and therefore he (Arjuna) prefers death to such victory.

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।

त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ ३३ ॥

येषा of whom, अर्थे for sake, काङ्क्षित desired, न of us, राज्य kingdom, भोगा enjoyments, सुखानि pleasures, च and, ते they, इमे these, अवस्थिता standing, युद्धे in battle,

मानुष्यं lives, इत्यादि having, renounced, धनानि riches,
च and

33 They for whom kingdom, enjoyments and pleasures are desired by us, are standing in this battle having renounced their lives and riches

Arjuna says that all worldly objects as kingdom and other pleasures are desired by one to enjoy them with his friends and relations and when such persons have lost their lives, then it is no good to fight and obtain kingdom, etc which cannot be enjoyed and therefore become useless

आचार्या पितरं पुत्रास्तथैव च पितामहा ।

मातुला श्वशुरा वीत्रा श्यामा सम्यग्धामना ॥ ३४ ॥

आचार्याः teacher पितरं fathers, पुत्रा sons, तथा and,
एव verily, च and, पितामहा grandfathers, मातुला mater-
nal uncles श्वशुरा fathers in law वीत्रा grand sons, श्यामा
brothers in law, सम्यग्धा relations, तथा and

34 Teachers, fathers, sons, grandfathers, uncles, fathers in law, grandsons, brothers in law and other relations

Arjuna says that the relatives for whose sake kingdom and other pleasures are sought for and with whom they are properly enjoyed are the dear teachers, fathers, sons and brothers, etc

पतात्र हन्तुमिच्छामि प्रतोऽपि मधुसूदन ।

अपि त्रैलोक्यराज्यस्य हेतो किं नु मदीष्टते ॥ ३५ ॥

एतान् these, न not, हन्तु to kill, इच्छामि I wish, मृतः slain, अपि though, मयुष्यदन Krishna, अपि even, त्रेलोक्य राज्यस्य of three-world's-kingdom, हेतो for sake, कि what, तु then, महीकृते for earth sake

35 Though slain I do not wish, O Krishna ! to kill them even for the sake of kingdom of the three worlds, how then for obtaining the earth only ?

Arjuna says that the *Kauravas* might cause his death but he is not willing to kill them even for the sake of kingdom of the three worlds (upper, middle and lower regions) and certainly not for obtaining the kingdom of this earth only

निहत्य धार्तराष्ट्राक्षः का प्रीतिः स्याज्जनार्दन ।

पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः ॥ ३६ ॥

निहत्य having killed, धार्तराष्ट्रान् Dhritarashtra's sons, न of us, का what, प्रीति good, स्यात् shall be, जनार्दन Krishna, पाप sin, एव alone, आश्रयेन् overtake, अस्मान् us, हत्वा having killed, एतान् these, आततायिनः culprits

36 What good shall be to us, O Krishna ! by killing the sons of Dhritarashtra ? Sin alone will overtake us by killing these culprits

Arjuna says that the *Kauravas* are guilty of waging an unrighteous war, but they are still his kinsmen and it is not proper to attack and slay them

for to kill relatives and friend is a terrible sin which leads to hell

तस्मान्नाहं पश्येऽपि पातराष्ट्रान् मया धनान् ।

स्यज ॥ दि पश्येऽपि हाया मुनिन म्याम माधय ॥ ३७ ॥

मत्मान् therefore म नो भद्र मो जी पश्ये ॥ इत्यु to
I II, पातराष्ट्रान् Dhritarashtra's & मया धनान् our rela-
tions, and मुनिन दि पश्ये ॥ ३७ ॥, इत्यु having
killed, मुनिन I pi पश्ये मया I माधय Krishna

37 Therefore we should not kill the sons of Dhritarashtra, our relations, for how, O Krishna! shall we be happy by killing our relations.

After arguing out his case fully Arjuna says that it is not proper to fight with and kill the Kauravas who are his own kith and kin and that by so doing there can be no good at all

येन यतः पश्यन्ति तां राष्ट्रवधतमम् ।

कुलनश्यत्त दाप मित्रद्रोह च पातकम् ॥ ३८ ॥

पश्यन्ति though, यतः the तान् पश्यन्ति ॥, तान् राष्ट्र-
वधतमम् of great overcome minds पराक्षरवृत्त family des-
truction-causing दाप evil, मित्रद्रोहे in friend hostility च
and, पातकम् sin

38 Though these persons with their minds overcome with greed see not the evil of causing family destruction and the sin of hostility with friends

Ajuna says that the *Kauravas* seem to have lost their heads on account of their greed for kingdom and are therefore ready to attack and kill their friends and relatives and do not know the consequences of their unrighteous conduct of family destruction, viz sin & hell.

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।

कुलक्षयकृतं दापं प्रपश्यद्भिर्जनार्दन ॥ ३९ ॥

कथं how, न not, ज्ञेय should be known, अस्माभिः by us, पापात् from sin, अस्मात् from this, निवर्तितुं to turn, कुल-क्षय-कृत family-destruction-causing, दापं evil, प्रपश्यद्भिः by seeing, जनार्दन Krishna

39 Why should we not know to turn from this sin, O Krishna ! by seeing the evil cause of family destruction

Ajuna says that the *Pandavas* being versed in the *Dharma Shastras* understand that it is a great sin to fight with and kill one's relations and cause family destruction and therefore they should not engage in war with the *Kauravas* and thus save themselves from sin, hell and ruin.

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।

धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ ४० ॥

कुल-क्षये on family-destruction, प्रणश्यन्ति are destroyed, कुल-धर्मा family-duties, सनातना ancient, धर्मे on duty, नष्टे on destruction, कुल family, कृत्स्नं whole, अधर्म. unrighteousness, अभिभवति overtakes, इत then

40 On the destruction of a family the ancient family duties are destroyed and on the destruction of these duties unrighteousness overtakes the whole family

Arjuna says that on the extinction of a family (all male members) the family duties (as birth, marriage and funeral rites, etc performed for the good of the family) come to an end and the stoppage of such family duties causes sin (degradation) to the whole family (including both males and females)

It is to be noted that Arjuna regards the *Pandavas* and *Kauravas* as forming only one and the same family and not two, one as the slayer and the other as slain family. Even Duryodhana had expressed great sorrow for the extinction of the family when towards the close of the war he was informed of the slaughter of the five sons of Draupadi by Ashwatthama, etc

अधर्मान्निभवात्कुलं प्रदुष्यति कुलस्त्रिय ।

स्त्रीषु दुष्टासु वार्ष्णेय जायते वणसङ्कर ॥४०॥

अधर्म निभवान् from unrighteousness overtaking, कुल Krishna, प्रदुष्यन्ति are corrupted, कुल स्त्रिय family women, स्त्रीषु on women, दुष्टासु on corruption वार्ष्णेय Varshniya (Krishna), जायते is born, वणसङ्कर caste mixture (illegitimate issue)

41 On the overtaking of unrighteousness O Krishna 'the family women are corrupted and on corruption of women, O Krishna, the mixed breed (bastard) is born

On the destruction of a family by the perishing of the male members, the family women become unrighteous and corrupted and give birth to illegitimate children who cause a hell to the whole family as mentioned hereafter.

NB This verse does not condemn the remarriage of widows but simply deprecates the misconduct and corruption of family women and the birth of illegitimate children

सङ्करो नरकायैव कुलभानां कुलस्य च ।

पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ ४२ ॥

सङ्कर mixed breed, नरकाय for hell, एव verily, कुल-
भाना of family-destroyers, कुलस्य of family, च and, पतन्ति
fall, पितर ancestors, हि for, एषा of these, लुप्त-पिण्ड-
उदक-क्रिया lost-rice ball-water-rites

42 The mixed breed is the cause of hell for the family-destroyers and the family, for their ancestors fall down on the loss of rice-balls and water-rites.

The destruction of a family (all male members) leads to the birth of illegitimate children who are not fit to perform *Pinda* or *Shradha* rites for the spirits of the ancestors and there being no other legitimate issue to make this offering, the slayers and the whole family after death are degraded and fall into hell. The *Shradha* is offered to the spirits of the ancestors by the male survivors and is supposed to nourish and insure their residence in heaven and its loss causes their fall into hell.

द्वैतं वृक्षमना वृक्षमन्वकार्षी ।

उत्ताप-1 आतिथ्या कुलधर्मस्य ग्रा यथा ॥ ४३ ॥

द्वैतं 1 an द्वैत is the destroyed family his

travels - 1 वृक्षमना 1 a a of nature can be destroyed
or destroyed, आतिथ्या 1 a a a , कुलधर्म 1 a a
duty - 1 ग्रा, श्रमणा 1 a a

By these acts of the family the travels
causing destruction, the ancient family cult
and caste duties are destroyed

The destruction of the family is in the birth of
the immature children who are a source of trouble and
family duties and therefore, no other man survives
all these cast and family duties are as
explained in the text - the lord the whole family
is certain

The caste duties are the professional and occupational
actions of the members of the families and the family
duties are the religious rituals of each family (as birth,
marriage and death ritual etc) for its preservation pro-
tection and progress

उत्सन्नकुलजमाणा मनुष्याणा जनाद् ॥

गरव निवत यासा भवतीत्यनुश्रुतम् ॥ ४४ ॥

उत्सन्न कुल धर्मात् of destroyed family duties मनुष्याणा
of men, जनाद् 1 Krishna गरव in hell, निवत certain, यासा
abode भवति become, इति thus अनुश्रुतम् we have heard

14 The abode of men of destroyed family
duties, O Krishna is certain in hell, thus we
have heard

Arjuna says that according to the *Dharma Shastras* (scriptures) the persons whose family duties come to an end by having no proper survivors to perform them are doomed to go to hell, i.e. the family-destroyers and then whole family fall into hell.

अहो-वत महत्पापं कर्तुं व्यवसिता वयम् ।

यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४५ ॥

अहो-वत oh-alas, महत् great, पाप sin कर्तुं to commit, व्यवसिताः determined वयं we, यत् as राज्य-सुख-लोभेन by kingdom-happiness-greed हन्तुं to kill, स्व-जन our-relations, उद्यता risen.

45 Oh, alas ! thus we are determined to commit a great sin as we have risen to kill our relations out of greed for kingdom and happiness

Arjuna regards the *Kaurava-Pandava* family war as a great sin for it is an outcome of their greed to obtain kingdom by killing one another and thereby cause family destruction and meet certain hell

Thus the evil consequences of family destruction are -

(a) Unrighteousness overtaking the whole family (40),

(b) Corruption of women and birth of illegitimate children (41) .

(c) Loss of *Shradha* offering to the ancestors (42)

(d) Destruction of caste and family duties (43) ,

(e) Certain hell to the whole family (44)

यदि मामप्रतीक्षतमशस्त्रं शस्त्रपाणय ।

घातराष्ट्रं रणे ह्यनुस्ति मे क्षेमतर भवेत् ॥ ४६ ॥

यदि if, मा me अप्रतीक्षत unsuspecting, अशस्त्र unarmed, शस्त्र पाणय weapon in hand, घातराष्ट्रं Dhritarashtra's sons, रणे in battle ह्यनु may I ill, त्वे that, मे for me, क्षेमतर much better, भवेत् would be

46 If the sons of Dhritarashtra with weapons on hand might ill me unarmed and unsuspecting in battle, that would be much better for me

Arjuna concludes his argument by saying that he is willing not to fight and allow the Kauravas to have the victory by killing him unarmed and unsuspecting in the battle field so that the family may be saved from extinction by the survival of the Kaurava party and thus they may all escape from committing a sin and going to hell

सञ्जय उवाच ।

एवमुक्त्वाऽर्जुन सदस्ये रथोपस्थ उपविशत् ।

विलुप्तशस्त्रं चापशोऽस्त्रविमनसः ॥ ४७ ॥

एवं thus उक्त्वा having spoken, अर्जुन Arjuna, सदस्ये in battle, रथ उपस्थे in chariot back, उपविशत् sit down, विलुप्त having cast aside शस्त्रं to other with arrow, चाप bow, शोऽस्त्रविमनस with grief sunk mind

47 Sanjaya said—Arjuna having thus spoken in battle sat down on the back seat of the chariot

having cast aside bow and arrows and with his mind sunk in grief.

Ajuna having said all this in the battle-field threw down his bow and arrows and sat down in the rear seat of the chariot dejected as showing his determination not to fight

The man thus overcome by attachment attains to delusion and undergoes much pain and suffering when he throws himself on the Lord's mercy for guidance and is given the *Gita* teaching of *Karma yoga*, to perform his duty by renouncing all attachments and thus attain to supreme success and bliss

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे अर्जुनविषादयोगो नाम प्रथमोऽध्यायः ॥

इति thus, श्रीमद्-भगवद्-गीतासु in revered-Lord's song, उपनिषत्सु in *Upanishads*, ब्रह्म-विद्याया in *Brahma-knowledge*, योग-शास्त्रे in *Yoga Shastria* श्रीकृष्ण-अर्जुन संवादे in *Shri-Krishna-Ajuna-dialogue*, अर्जुन-विषाद-योग Ajuna's-grief-lesson, नाम name, प्रथम first, अध्याय. chapter

In the revered *Bhagawad Gita*, the *Upanishads* of *Brahma* knowledge, the *Yoga shastra* and the dialogue of *Shri Krishna* and *Arjuna* thus is the first chapter called the lesson of *Arjuna's* grief.

Bhagawad Gita is an *Upanishad* of *Brahma* knowledge and *Shastria* of *Karma-yoga* in the form of a dialogue between *Krishna* and *Ajuna* of which the first chapter called the lesson of *Ajuna's* grief thus ends.

CHAPTER II

Saṅkhya Yoga

This chapter under the denomination of *Saṅkhya Yoga* (*Atma Knowledge*) teaches the performance of one's duty by acquiring *Atma Knowledge* without any fear and grief and with steady mind. It deals with the following subjects —

- (1) Denunciation of fear and grief as ignoble and harmful 1-10 (2) *Atma Knowledge* about body and soul 11-20 (3) Description of one's duty without fear and grief 31-38 (4) Steadiness of intellect and unattachment 39-43 and (5) Characteristics of steady intellect 44-72

1. DENUNCIATION OF FEAR AND GRIEF (1—10).

सञ्जय उवाच ।

न तथा कृपयापिष्टममुपूर्णकुलनयम् ।

विभीदन्तमिदं वाचमुवाच मधुसूदन ॥ १ ॥

To him, *so* कृपया by pity, *आपिष्ट* overcome, *अश्रु पूण आकुल ईक्षण* with tears filled distressed eye, *विपीडयति* dejected हृद thus वाक्यं word, *उवाच* spoke, *मधुसूदना* Krishna

1. Sanjaya said — To him (*Arjuna*) so overcome with pity, with tears filled and distressed eyes and dejected, *Shri Krishna* spoke these words

It was stated at the end of the 1st Chapter that on seeing his relations standing ready on the battle field to slay and to be slain, Arjuna was overwhelmed

with dejection and delusion and regarding the family destruction as sinful he threw down his bow and arrow and sat down in the rear of the chariot indicating his determination not to fight. Shri Krishna on observing his misery fears and sorrows scolds him for his trying to forsake his duty and thereby incur dishonour and disgrace.

श्रीभगवानुवाच ।

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।

अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥

कुत whence, त्वा thee, कश्मल weakness, इद this, विषम in crisis, समुपस्थितं overtaken, अनार्य-जुष्टं ignoble-fitting, अस्वर्ग्य unheavenly, अकीर्ति-करं disgrace-causing, अर्जुन Arjuna

2. The Lord said Whence has this weakness overtaken thee in this crisis? Arjuna! it is an ignoble, unheavenly and disgraceful action

At the nick of time for performance of one's duty to forsake it and give way to fear and sorrow is cowardly dishonourable and sinful and such a conduct does not become a warrior and gentleman and it leads to ruin Says Valmeki IV 64 11

न विषादे मनः कार्यं विषादो दोषवत्तर ।

विषादो हन्ति पुरुषं बालं क्रुद्धं ह्यवोरग ॥ ११ ॥

विषादोऽयं प्रमहते विक्रमे पर्युपस्थिते ।

तेजसा तस्य हीनस्य पुरुषार्थो न सिद्ध्यते ॥ १२ ॥

One should not engage the mind in grief which is a

great evil. The grief destroys a man as an angry serpent kills a child. The weak man who indulges in grief at the time of exertion attains to no success.

Therefore a man should not grieve and sorrow unnecessarily but should ever perform his duty whether it is pleasant or unpleasant.

कौन्तेय माममगम पार्थ नैतत्सङ्गोपपद्यते ।

कुट्ट हृदयदीपत्वं त्यक्त्वास्तिष्ठ परतप ॥ ३ ॥

वहीन्य impotence मा not समगम yield, पार्थ Arjuna, न not पतत् this, तस्यि in thee व्यसथा become कुट्ट mean हृदय दीपत्वं heart shaking, त्यक्त्वा having abandoned, स्तिष्ठ rise, परतप tormentor of foes (Arjuna)

3 Arjuna yield not to impotence. This becomes thee not. O Tormentor of foes! Having abandoned this mean shaking of the heart, arise.

It does not become a warrior to be overtaken by attachment and delusion and give way to fear and sorrow. It is a professional misconduct and sinful. The performance of one duty leads to honour and bliss, Cf *Mahabharata* I—160—1 —

न संतापस्त्वया काय प्रकृतेनेव कहिंचित् ।

न हि संताप कायाऽयं यद्यस्य तव विद्यते ॥

It does not become thee to grieve like common people. Thou art wise and it is not the time to grieve.

अर्जुन उवाच ।

कथं भीष्ममह सरथे द्रोण च मधुसूदन ।

इषुभिः प्रतियोत्स्यामि पूजार्हाविरिसूदन ॥ ४ ॥

with dejection and delusion and regarding the family destruction as sinful he threw down his bow and arrows and sat down in the rear of the chariot indicating his determination not to fight. Shri Krishna on observing his misery, fears and sorrows scolds him for his trying to forsake his duty and thereby incur dishonour and disgrace.

श्रीभगवानुवाच ।

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।

अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥

कुत whence, त्वा thee, कश्मलं weakness, इदं this, विषमे in crisis, समुपस्थितं overtaken, अनार्य-जुष्टं ignoble-fitting, अस्वर्ग्यं unheavenly, अकीर्ति-करं disgrace-causing, अर्जुन Arjuna

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At the nick of time for performance of one's duty to forsake it and give way to fear and sorrow is cowardly, dishonourable and sinful and such a conduct does not become a warrior and gentleman and it leads to ruin Says *Valmeeki* IV 64 11

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विषादो हन्ति पुरुषं बालं क्रुद्धं ह्वयोरग ॥ ११ ॥

विषादोऽयं प्रमहते विक्रमे पर्युपस्थिते ।

तेजसा तस्य हीनस्य पुरुषार्थो न सिद्ध्यते ॥ १२ ॥

One should not engage the mind in grief which is a

great evil. The grief destroys a man as an angry serpent kills a child. The weak man who indulges in grief at the time of exertion attains to no success.

Therefore a man should not grieve and sorrow unnecessarily but should ever perform his duty whether it is pleasant or unpleasant.

कै-य मास्मगम पार्थ नैतत्स्वय्युपपद्यते ।

कुट्ट हृदयदौर्गत्य त्यक्त्वा चिष्ठ परतप ॥ ३ ॥

कै-य impotence, मा not, स्मगम yield, पार्थ Arjuna, न not, एतत् this, स्वयि in thee, उपपद्यत becomes, कुट्ट mean, हृदय दौर्गत्य heart shaking, त्यक्त्वा having abandoned, चिष्ठ rise, परतप tormentor of foes (Arjuna).

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न हि सताप कालास्य वैद्यस्य त्वय विद्यते ॥

It does not become thee to grieve like common people. Thou art wise and it is not the time to grieve.

अर्जुन उवाच ।

कथं भीष्ममह सरथे द्रोणं च मधुसूदन ।

ह्यमुं प्रतियोत्स्यामि पूजार्हाविरिषूदन ॥४॥

कथ how, भीष्म Bheeshma, अह I, सख्ये in battle, द्रोणं Drona, च and, मधुसूदन Krishna, इषुभि with arrows, प्रतियोत्तरयानि I attack, राजा-अर्हौ worship-worthy, अरि-सूदन slayer-of foes

4. Arjuna said O Krishna! how should I in battle attack with arrows Bheeshma and Drona? They are, O Slayer of foes (Krishna)! worthy of worship

Arjuna says that he is not afraid of battle and that is not the cause of his fear and grief, but that he regards it as a great sin to fight with and kill his elders and teachers like Bheeshma and Drona who instead of slaughter are worthy of all respect and adoration Says *Mahabharata* V 72 45

ज्ञातयश्चैव भूयष्टि सहाया गुरुवश्च नः ॥

तेषां वधोऽस्ति पापीयान्किं तु युद्धेऽस्ति शोभनम् ॥

The killing of kinsmen and teachers causes great sin, what is there good in war?

गुरुनहत्वा हि महानुभावान्छ्रेयो भोक्तुं भैक्ष्यमपीह लोके ।

हन्वार्थकामास्तु गुरुनिहैव भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥५॥

गुरुन् teachers, अहत्वा not having killed, हि truly, महानुभावान् great noble, श्रेय. better, भोक्तुं to enjoy, भैक्ष्यं alms, अरि even, इह here लोके in world, हत्वा having killed, अर्थ-कामान् wealth seeking, तु and, गुरुन् teachers, इह here, एव verily, भुञ्जीय shall enjoy, भोगान् enjoyments, रुधिरा प्रदिग्धान् blood-stained

5 It is better to eat alms in this world than to kill the great noble teachers. The killing of even wealth seeking teachers is verily to enjoy the enjoyments stained with blood.

Bhishma and Drona loved both the *Pandavas* and the *Kauravas* but on account of their maintenance by Dhritarashtra they had to side with and fight for the *Kauravas*. Arjuna says that to attack and kill such worthy persons as Bhishma and Drona is a deadly sin and it is far better to beg and live on alms and that supposing the *Kauravas* are guilty of joining in an unrighteous war for the sake of self interest, even then it would be a sin to win the kingdom by causing their death. Says Valmiki: II—97—4 —

यद्वा यथा ययानां वा मित्राणां वा ह्ये मयेत् ।

नाहं तत्प्रतिगृह्णीष्यामि वा पि पृच्छामि ॥

I do not want the wealth obtained by the slaughter of relations and friends. It is like poisoned food.

न च न द्विगुणं कतरन्नो मया यद्वा जयेम यदि वा न जयेयुः ।

यानेव ह्येषा न जिज्ञासिष्यामस्तेऽवस्थिताः प्रमुखे धातराणां ॥६॥

न not, च and एतत् this, द्विगुणं we know, कतरत् what, न for us, मया better, यद्वा whether, जयेम we shall win, यदि if, वा or, न us, नश्युः they shall win, यान् whom, एव verily ह्येषा having killed, न not, जिज्ञासिष्याम we wish to live, त they, अवस्थिता standing, प्रमुखे in front, धातराणां Dhritarashtra's sons.

6 And we know not what is the better for us.

whether we conquer them or they conquer us. Even they the sons of Dhritarashtra, having slain whom we would not wish to live, are standing in front of us.

Ajuna does not know what to do, whether to win the battle by slaying the *Kauravas*, or not to fight and be defeated. It is a great sin to slay one's elders and teachers and thus it is far better to give up the kingdom and to be poor and humble. There can also be no happiness in the victory won with slaughter of one's kith and kin as no gain can be enjoyed without their company. The slaughter of kinsmen would make the victory look like defeat. On the other hand it is also very dishonourable for a *Kshatriya* to for sake a righteous war. Hence the dilemma and confusion of Ajuna, Cf *Mahabharata* V 25 9

ते चेत्कुरुननु शिष्याऽथ पार्था निर्णय सर्वान्द्रिपतो निगृह्य ।

सम वस्तुज्ञोवितं मृत्युनास्याद्यज्ञीवध्व ज्ञातिवधेन साधु ॥

Even if you punish the *Kauravas* by defeating and killing all your enemies, your future life would be like death as on the killing of all your kinsmen your life would become worthless

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसंसूढचेताः ।

यच्छ्रेय स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां

त्वां प्रपन्नम् ॥ ७ ॥

कार्पण्य-दोष-उपहत-स्वभावः with pity-vice-tainted nature,
पृच्छामि I ask, त्वां thee, धर्म-संसूढ-चेता with duty-deluded-

mind, यत् what, श्रेय good, स्यात् be, निश्चित certain, वृद्धि tell, तत् that, मे for me, शिष्य disciple, त्वां thee, अहं I, शाधि teach, मां me, त्वां thee, प्रपन्नं protegee

7 My nature is tainted by the vice of pity and my mind is deluded about duty, I ask thee to tell me what is certain good for me, for I am thy disciple and protegee

Arjuna says that being affected with fear and delusion, he has lost his wits and can not think and decide about his duty. On the one hand for a *Kshatriya* to abstain from battle and to live by begging alms is unprofessional and dishonourable, and on the other hand to fight with and kill one's kinsmen and teachers is also very sinful. Being thus placed on the horns of a dilemma Arjuna is much upset and dejected. He therefore throws himself on the mercy and kindness of Shri Krishna for guidance and enlightenment about his duty and conduct so that he may not incur sin and may attain to bliss

न हि प्रपश्यामि ममापनुद्यात् यच्छोकमुच्छ्रोणमिन्द्रियाणाम् ।

अथाप्य भूमावसपत्नमृक्षराज्यसुराणामपि चाधिपत्यम् ॥ ८ ॥

न not, हि for, प्रपश्यामि I see, मम my, आपनुद्यात् may remove, यत् which, शोक grief, उच्छ्रोणं withering, इन्द्रियाणां of senses, अथाप्य having obtained, भूमी earth, असपत्नं foeless, ऋद्ध rich, राष्ट्रं kingdom, सुराणां of gods, अपि even, च and, अधिपत्यं lordship

8 I see not that which may remove my sense withering grief, neither by attaining the foeless

and rich kingdom of the earth nor even the lordship of the gods

Arjuna says that his grief is too heavy to be removed by obtaining the whole kingdom of the earth or even the lordship of the gods &c his grief is unremediable by any worldly and heavenly enjoyments, and he therefore prays to the Lord for guidance so as to perform his duty without incurring any sin, Cf. *Mahabharata* XII 7-8

त्रेलोक्यस्यापि राज्येन नास्मान्निश्चित्यहर्षयेत् ।

वान्धवाब्जितान्दृष्ट्वा पृथिव्या विजयेषिण ॥

No one can please me with the kingdom of the three worlds and on seeing the slaughter of relations, how can we desire to conquer the earth ?

संजय उवाच ।

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः ।

न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ ९ ॥

एव thus, उक्त्वा having spoken, हृषीकेश Lord of senses (Krishna), गुडाकेश. controller of sleep (Arjuna), परन्तप tormentor of foes, न not, योत्स्ये I shall fight, इति thus, गोविन्द Krishna, उक्त्वा having said, तूष्णीं silent, बभूव became, ह verily

9 Sanjya said Arjuna the tormenter of foes having thus spoken to Krishna and having said to him "I will not fight", became silent

Arjuna after saying all this to Lord Shri Krishna at last told him that as it would be sinful to attack

and I all relations and friends, and he had resolved not to fight he therefore became silent to express his determination of keeping aloof from the war, vide *Gita* I-47

तमुवाच हृषीकेश प्रहसन्निव भारत ।

सेनयोद्धमयाम ये त्रिषीदन्तमिदं वच ॥ १० ॥

त him, उवाच spoke, हृषीकेश Krishna, प्रहसन् smiling, इव like भारत *Bharat* सन्तो in armies उभयो in two सन्ध्या in middle, त्रिषीदन् dejected इदं this, वच word

10 Krishna, thus as if smiling, O *Bharat* spoke these words to him who was dejected in the midst of the two armies

Sanjaya says to him, Dhritarashtra, that Shri Krishna on seeing Arjuna's grief and delusion and throwing himself on his mercy for guidance and enlightenment, at first smiled at his ignorance and philosophical argument and then began to impart to him the *Gita* teaching of *Karm Yoga* to induce him to perform his duty without attachment and thereby attain success and bliss

2 ATMA KNOWLEDGE (11—30)

श्रीभगवानुवाच ।

अशोच्यान उशोचस्व प्रजापादाश्च भाषसे ।

मतासूनमतासूश्च ननुशाचति पण्डिता ॥ ११ ॥

अशोच्यान् unworthy of grief, अ उशोच grieving, त्वं thou, प्रजा पादान् wise word, च and, भाषस्व speakst, मतासून् dead, अमतासून् living च and, न not, अनुशोचा न grieve, पण्डिता wise

11. The Lord said Thou grieveest for the unworthy of grief and yet speakest wise words. The wise grieve neither for the living nor for the dead

Shri Krishna now begins the *Gita* teaching and starts with the *Sankhya* or *Atma* knowledge that *Atma* is eternal, imperishable but it dwells in the body which is perishable and ever changing. Therefore *Atma* is not a subject for grief and the wise men never grieve for birth and death which do not affect *Atma* but are only the physical changes of the perishable body. Arjuna does not act but merely argues like a philosopher who never grieves for the birth and death of any one. So says the *Adhyatma Ramayana* II 7 95

त शोचसि वृथैव त्वमशाचय माक्षभाजनभू ।

आत्मा नित्योऽव्यय शुद्धो जन्मनाशादि वर्जित ॥

Thou unnecessarily grieveest for him who requires no grief and is worthy of liberation. *Atma* is eternal, immortal, pure and free from birth and death.

न त्वेवाह जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

न not, तु and, एव verily, अहं I, जातु ever, न not, आसं was, न not त्व thou, न not, इमे these, जन-अधिपा. men's-kings, न not, च and, एव verily, न not, भविष्याम we shall be, सर्वे all, वय we, अत from this, पर after

12 Not verily I was ever not, nor thou, nor

these kings of men, nor verily shall we all not be hereafter

The *Atma* (Soul) of all beings is eternal and immortal. It never ceases to be has never ceased to be in the past, and shall never cease to be in future. It ever exists without decay and change. Therefore a wise person should never grieve for the destruction and death of any being because the *Atma* of all is eternal and immortal and it is only the body that is changing, and perishable.

देहिनोऽस्मिन्यथा देहे कौमार यौवन जरा ।

तथा दहा तत्प्राप्तिर्धीस्तत्र न मुह्यति ॥ १३ ॥

देहिन embodied, अस्मिन् in this, यथा as, देहे in body, कौमार childhood, यौवन youth, जरा old age तथा so, देह other प्राप्ति body other attainment, धीर wise, तत्र there, न not, मुह्यति is deluded

13 As the embodied in this body has childhood, youth and oldage and so the attainment of another body and the wise is not deluded there

Childhood, youth and old age are the three physical stages of the body and so the going from one body into another (birth and death) are its beginning and closing stages. All these phases are the *Vikars* (modifications) or the changing characteristics of the body and not of the *Atma* or Soul which dwells in the body as its master and supporter and ever remains unchanged and imperishable. The wise know such modifications to be the characteristic

of the body and do not regard the *Atma* as subject to any such changes and therefore they grieve not for the passing from one body into another (going and coming). Cf *Mahabharata* III 209-26

न जीवनाशोऽस्ति हि देहभेदे निर्ययैवदाहुर्निपतति सूता ।

जीवतु देहांतगतिं प्रदाति वयमर्थतैवास्म्य शरीरमेव ॥

The Soul is not destroyed by the destruction of the body. The ignorant wrongly say that it is dead. The Soul passes into another body and the destruction of the body alone is called death.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णदुःखदाः ।

आगन्नापानोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥

मात्रा-स्पर्शा sense objects-contacts तु and. कौन्तेय Arjuna. शीत-उष्ण-दुःख-दुःख-दा cold-heat-pleasure-pain-givers आगन्-अपानि comers-goers. अनित्या impermanent. तां them तितिक्षन् bear भारत descendent of Bharata

14 The contacts of sense-objects. O Arjuna! are the givers of cold, heat, pleasure and pain. They are comers and goers and not permanent. Bear them, O descendent of Bharata.

Matras are the marks of vowels applied to consonants and hence used to denote the action of senses with sense objects. The feelings of cold, heat, pleasure and pain, etc. are the changing characteristics of the body and are caused by the senses as are the objects and are thus the fruits of bodily actions. They appear and disappear and are so of perishable nature. They should be borne.

patiently is unavoidable qualities of the body and should not be feared and grieved for. A wise man should therefore perform all his bodily actions with equanimity and without attachment to pleasure and pain as unavoidable. Says *Mahabharata* III—216—19 —

गुणेभूतानि यु षन् त्रियुज्यत तथ च ।

समाण्य नैतत्कस्य नास्स्थान हि विद्यत ॥

All beings attain to union and disunion (birth and death) through the qualities of nature and it is useless to grieve for them.

य हि न व्यथ्य तेत पुरुष पुरुषर्षभ ।

समदुःखसुख धार साऽमृतताय कल्पते ॥ १५ ॥

य whom हि for, न not, व्यथति distress, तेत these, पुरुष man, पुरुष र्षभ person great (Arjuna), सम दुःख सुख equal in pleasure pain, धीर wise, स he अमृत वाय for immortality, कल्पते is fitted

15 For the wise person, whom these distress not O Arjuna ! and who is the same in pleasure and pain, is fitted for immortality.

The wise man who is not moved by pleasure and pain but endures them patiently with steady and calm mind becomes worthy of immortality i.e. the wise person who is not attached and becomes indifferent to pleasure and pain of the flesh attains to liberation from the mortal world. Cf *Mahabharata* XII—23—20 —

सुख वा यत्ति वा दस प्रिय या यदि नाऽप्रियम् ।

प्राप्त प्राप्समुपासीत हृदयनापराजित ॥

Pleasure or pain, good or evil whatever happens should be borne with controlled mind

नास्ततो विद्यते भावो नाभावो विद्यते सत ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

न not, अस्त untruth विद्यते is भाव reality. न not अभाव unreality विद्यते is सत, truth उभयो of both अवि also दृष्ट seen, अन्त difference, तु and अनयो of these, तत्त्व-दर्शिभिः by essence-seers

16. The untruth has no reality and the truth has no unreality. The difference of these both is seen by the seers of the essence

The body is unreal and perishable while the *Atma* (Soul) is real and imperishable. The knowers of the truth (*Atma* knowledge) understand the distinction of the two *viz* that the one (Soul) is eternal and immortal while the other (body) is everchanging and mortal and therefore they grieve not for the birth and death of any being, Cf *Brahma Sutra*

भावो चोपलब्धे. २-१-१५ ।

न भावोऽनुपलब्धेः २-२-३० ।

The real is attained and the unreal is not attained *i.e.* the *Atma* is real and true while the body is unreal and untrue

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १७ ॥

अविनाशि imperishable, तु but, तत् that, विद्धि know, येन by which, सर्व all, इदं this, तत् pervaded, विनाशं destruction,

अवश्यम् of imperishable अवश्य of it १ not कश्चिन्नाय, वत् to do, अदिति is able

17 But know that to be Imperishable by which all this is pervaded No one is able to cause the destruction of that Imperishable

Atma (soul) is the basis and support of the whole world and it is imperishable and so cannot be injured and destroyed by any one Therefore it should not be regarded as perishable and subject to death and destruction Thus *Atma* is eternal, imperishable unchanging and ever remains the same

अन्तःस्त इमे देहा तित्त्वयोक्ता शरीरिणः ।

अनाशिनोऽप्रमेयस्तस्माद्युध्यस्व भारत ॥ १८ ॥

अन्तः त perishable, इमे the ० देहा bodies, तित्त्व of eternal, वक्ता said, शरीरिण of embodied, अनाशिन of indestructible, अप्रमेय of boundless, तस्मात् therefore, युध्यस्व fight भारत Bharata

18 Perishable are said to be these bodies of the eternal, indestructible and boundless embodied (*Atma*) Therefore O Arjuna ! fight

As stated in the last verse, the *Atma* is eternal, imperishable and all pervading, but the body in which it dwells is unsubstantial, perishable and ever changing. Therefore a man should perform his duty without any fear and grief of death or destruction of the *Atma* (soul) It is only the body that perishes but is

replaced by another while the *Atma* ever exists and remains the same, Cf *Ishazas* 17

वायुरनिलममृतमथेद भस्मान्त शरीरम् ।

The body is reduced to ashes but its dweller the life essence is immortal.

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १६ ॥

य who, एनं this, वेत्ति knows, हन्तारं slayer, य who, च and एन this, मन्यते regards, हत slain उभौ both, तौ they, न not, विजानीत knowers, न not, अयं this, हन्ति slays, न not, हन्यते is slain

19 Who knows this as the slayer and who regards this as the slain, both of them are not knowers This slays not and is not slain

Atma is eternal and indestructable and therefore no person slays any one nor is slain by another. It is only the body that perishes and is replaced by another Therefore one who regards the Soul as the slayer or slain is deluded and does not know the truth

This verse does not advocate cruelty and wanton slaughter It simply shows the imperishable character of the Soul *Gita* describes the *ahimsa* (harmlessness) as good conduct and the torture of body and senses as evil.

न जायते म्रियते वा कदाचिन्नाय भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २० ॥

न not जायत is born, म्रियते dies, वा or, कदाचित् ever, न not, स्य this, भूया having been, भविता shall be, वा or, न not भूत again, भूत unborn नित्य eternal, शाश्वत ever lasting, अयं this, पुराण ancient, न not, हन्यते is slain, हन्यमाने on slaying, शरीर on body

20 This is never born nor ever dies, nor having been shall not be again This is unborn, eternal, ever lasting, ancient, and it is not slain on the slaying of the body

The *Atma* is eternal, indestructible and unchangeable It ever exists and will ever continue to exist It is beyond birth, death and decay But the body in which it dwells is of course perishable and subject to changing qualities and characteristics of nature as birth, death and decay etc Therefore *Atma* ever remains the same and is not afflicted by the birth and death on the changing of bodies

वेदाविनाशिन नित्य य एनमजमव्ययम् ।

कथं स पुरुष पाथ कं घातयति हन्ति कम् ॥ २१ ॥

एन know स, अविनाशिन immortal, नित्य eternal, य who, एन this, भूत unborn, अव्यय imperishable, कथं how स that, पुरुष person, पाथ Arjuna, कं whom, घातयति causes to slay, हन्ति slays, कं whom

21 He who knows this as immortal, eternal, unborn and imperishable, how and whom O Arjuna! can such a person slay or cause to be slain

One who understands the *Atmā* (Soul) to be etern and indestructible etc, he can not regard himself & others to be the slayer or the slain, because according to his own conviction the Soul is indestructible and the body alone is perishable Says *Mahabharata* XII-15-56

अवध्य सर्वभूतानामन्तरात्मा न सशय ।

अवध्ये चात्मनि कथं वध्यो भवति वश्यचित् ॥

There is no doubt that the inner soul of all is imperishable and the soul being imperishable who can slay and whom ?

वासंसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णान्यन्यानि सयाति नवानि देही ॥२२॥

वासानि clothes, जीर्णानि worn out, यथा as, विहाय having cast off, नवानि new, गृह्णाति takes on, नर. man, अपराणि others, तथा so, शरीराणि bodies, विहाय having cast off, जीर्णानि worn out, अन्यानि others, सयाति takes, नवानि new, देही embodied

22 As a man casting off worn out clothes takes on new ones so does the embodied (Soul) casting off worn out bodies take the new ones

Whenever one's garments became old and worn out he changes them with new ones similarly the inner Soul of all, on the decay of one body passes into a new one and thus the Soul constantly changes its bodies but itself ever remains the same and unchanged Therefore a man should not grieve for death or change of the body Cf *Mahabharata* XII 15 57

यथाहि पुरुष शाल्य पुन सम्प्रविशन्नवाम् ।

एव जीव शरीराणि तानि तानि प्रपद्यत ॥ ५७ ॥

देहापुराणानुत्सृ य नरा संप्रतिपद्यत ।

एवं मृत्युमुख प्राहुर्जना ये तत्तददिशत ॥ ५८ ॥

As a man repeatedly moves from one house into another, so does the soul repeatedly after leaving one body obtain another. This discarding of one body and taking up of another by the *Atma* is called death by the seers of truth.

नेन छि दन्ति शस्त्राणि नैन दहति पावक ।

न चेन क्लेदयत्तवापा न शोषयति मारुत ॥ २३ ॥

न not, एन this छि दति cut, शस्त्राणि weapons, न not एन this दहति burns, पावक fire न not च and एन this, क्लेदयन्ति wets, आप water, न not शोषयति dries, मारुत wind

23 Weapons cut this not, fire burns this not, water wets this not, wind dries this not

The *Atma* (Soul) is indestructible and invulnerable and no weapon, fire, water and wind etc can slay or injure it in any way & the Soul is immortal and imperishable and therefore it is foolish to grieve for the death and destruction of any being. It is only the body that perishes and is replaced by another.

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।

नित्य सतत स्थणुरचलोऽय सनातन ॥ २४ ॥

अच्छेद्य not to be cut, अय it, अदाह्य not to be burnt, अय it, अक्लेद्य not to be wetted, अशोष्य not to be dried

एव verily, च and नित्य eternal, सर्व-गत all-pervading, स्थायु steady, अचलः stable, अयं it, सनातन ancient

24 It is not cut, it is not burnt, it is not wetted, and it is not dried It is verily eternal, all pervading, steady, stable and ancient

The embodied soul is indestructible, imperishable, immortal and unchangeable in any way It is eternal, omnipresent, ever steady and everlasting and all pervading

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २१ ॥

अव्यक्त unmanifest, अयं it, अचिन्त्य unthinkable, अयं it, अविकार्य unchangeable, अयं it, उच्यते is called, तस्मात् therefore, एव thus, विदित्वा having known, एनं this, न not, अनुशोचितुं to grieve, अर्हसि shouldst.

25 It is called the unmanifest, unthinkable and unchangeable Therefore knowing it to be thus, thou shouldst not grieve.

The body is manifest to the senses, thinkable by the mind and subject to changes of birth and death, but the *Atma* is unmanifest (can not be known by the senses) unthinkable (can not be conceived by the mind) and unchangeable (imperishable and not subject to birth and death), and a person realizing such supreme character of the *Atma* ought not to grieve for any one's death or destruction which affects only the body and not the Soul

अथ च न नित्यजातं नित्यं वा मयस्य मृतम् ।

तथापि त्वं महाबाहो नैनं शोचितुमर्हसि ॥ २६ ॥

अथ if you and you that नित्य जातं ever born नित्यं ever, वा or, मयस्य thou regardst it मृतं dying तथा and अपि even त्वं thou, महाबाहो my havy armed, न not वा thus शोचितु to grieve, अर्हसि shouldst

25 If thou regardst this as being ever born or ever dying, even then, O mighty armed (Arjuna) thou shouldst not grieve for this

Sapplying for the sake of argument that the *Atma* is ever born and dies with the birth and death of the body, even though it is useless to grieve for such physical changes for the reasons mentioned in the next two verses viz (1) that birth and death are certain and unavoidable and ever follow one another as a matter of course and (2) that birth and death of bodies are mere manifestation and unmanifestation of nature which forms and dissolves the bodies

जातस्य हि ध्रुवो मृत्युर्ध्रुव ज्ञम मृतस्य च ।

तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७ ॥

जातस्य of born हि for ध्रुव certain मृत्यु death, ध्रुव certain ज्ञम birth मृतस्य of dead च and, तस्मात् therefore, अपरिहार्ये in unavoidable, अर्थ in object, न not, त्वं thou, शोचितु to grieve, अर्हसि shouldst

27 Because death is certain for the born and birth is certain for the dead, therefore thou shouldst not grieve for an unavoidable object

That there is death after birth and vice versa is a certain and eternal phenomena of nature and no one can alter and stop the same. Therefore it is useless to grieve for what can not be helped. Hence one must ever perform one's duty without any fear and grief of death which is beyond control. Says *Mahabharata* I-160-2.

अवश्यं निश्चयं रुद्रेणान्तव्यसिह मानवैः ।

अवश्यं सादिन्यर्थे वै मनापो नेह विद्यते ॥

In this world all men have to die helplessly and it is useless to grieve for what can not be helped.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।

अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २८ ॥

अव्यक्त-आदीनि manifest-origin, भूतानि beings, व्यक्त-मध्यानि manifest-middle, भारत Bhai it, व्यक्त-निधनानि unmanifest-end, एव verily, तत्र there, का what, परिदेवना wail

23 Unmanifest is the origin of beings, manifest is their middle and the unmanifest also is the end, Aijuna ! what is there to wail ?

The unmanifest (nature) is the origin or source of bodies which with union of *Atma* constitutes the birth of beings. Similarly nature is the end or dissolution of the bodies which on disunion from the *Atma* constitutes the death of beings. The middle is the illusive world (manifest, in which the beings live, act and move about). Thus the birth, life and death of beings is only a recurring phenomena of nature and therefore it is foolish to grieve for such physical changes as birth, life

and death which come and go and are never stable and permanent Cf *Mahabharata*: VI—2—10 —

आदशनादापतित पुनश्चादग्नं गतः

नामी नय न हस्य त्वं कथा का परिदेवना ॥

He came from the unknown and returned to the unknown. He was not thine and thou art not his and therefore why this grief in vain ?

आश्चर्यं यच्च अश्चर्यमिदं कश्चिदेनमाश्चर्यमिदं हृदयं तथैव चान्य ।

आश्चर्यमिदं न मन्य शृणोति श्रुत्वाप्येन वेद न चैव कश्चित् ॥२९॥

आश्चर्ययत्न as strange अश्चर्यति ces कश्चित् any, एनं this आश्चर्ययत्न as strange वदति speaks तथा and एव verily, च and, अन्य other आश्चर्ययत्न as strange च and एनं this अन्य other, शृणोति hears, श्रुत्वा having heard अपि even, एनं this वेद knows, न not, च and, एव verily, कश्चित् any

29 Some see this as strange, some speak of this as strange, some hear of this as strange, and even after having heard of this, no one knows it

The *Atma* knowledge is so very subtle, deep and supreme that all persons realize speak and hear of its high character with awe and wonder as something grand, unique, mysterious, astonishing and even amongst all such knowers, speakers hearers or seekers of the Lord, very few indeed know him in truth and essence *Vide Gita* VII—3 and also Cf *Kathaballa* I—2—7 —

अप्यगापि बहुभियो न हस्य शृण्वन्तोऽपि वदन्तो यस्त विष्णु ।

आश्चर्यो यस्त कुशलोऽस्य लब्ध्वा आश्चर्यो ज्ञाता कुशलोऽनुशिष्ट ॥

He is not available even for hearing of many and is not known by many even after hearing his speaker is strange, his hearer is fortunate, his knower is wonderful and his teacher is blessed

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥

देही embodied, नित्य ever, अवध्य unslayable, अयं this, देहे in body, सर्वस्य of all, भारत Bharat, तस्मान् therefore, सर्वाणि all, भूतानि beings, न not, त्वं thou, शोचितुं to grieve, अर्हसि shouldst

30 This embodied (Soul) in the body of all is ever unslayable and therefore, O Arjuna ! thou shouldst not grieve for any being

The *Atma* (Soul) is the dweller and master of the body and being eternal and imperishable, it cannot be injured and destroyed by any one. It is only the body that perishes and is replaced by another. Therefore one should not grieve for the death of any being as the soul is imperishable and what is indestructible can not be destroyed. The body is perishable and ever changing and is thus constantly subject to birth and death as already mentioned in II-27. Cf also *Bhagavata* X-1-38 —

मृत्युजन्ममरणां वीर देहेन सह जायते ।

अद्यवाब्दशता तवा मृत्युवै प्राणिना भव ॥

O hero ! for one born death arises with the body. The death of beings is certain today or hundred years hereafter

3 DISCHARGE OF DUTY (31-38,

स्वधर्ममपि चात्रेभ्य न विरम्पितुमहसि ।

धर्माद्धि युद्धाच्छ्रेयोऽन्यत् क्षत्रियैश्च न विद्यते ॥ २१ ॥

स्वधर्म own-duty अपि even, च and अयत्तय having seen
न not, विरम्पितु to tremble अहसि shouldst धर्मात् from
righteous हि for युद्धान् from war श्रेय good, अन्य other
क्षत्रियस्य of a Kshatriya न not विद्यते is

31 And seeing also to thy own duty thou
shouldst not tremble, for nothing is better for a
Kshatriya than a righteous war

It is the natural and religious duty of a Kshatriya
(warrior) to fight for a righteous cause and he attains
to heaven by performing his duty and incurs in and
dishonour by forgoing the same See Mahabharata
\II—22—3 —

क्षत्रियाणां महाराज ममाम निग्न सतम् ।

विशिष्ट बहुभिर्गते ध्यायतमनुस्मर ॥

For a Kshatriya to die in battle is considered superior
to many sacrifices and is called Kshatriya duty
if a man attains to success by performing his duty
and to ruin and disgrace by forsaking the same

यद्व्याचापपन्नं स्वर्गद्वारमपावृतम् ।

सुखिन क्षत्रिया पाथ लभत युद्धमीदृशम् ॥ २ ॥

यद्व्याचा by it self चापपन्नं attaining, स्वर्ग द्वार heaven
door, अपावृत opened, सुखिन happy क्षत्रिया Kshatriyas, पाथ
Arjuna, लभत attain, युद्धं battle, इदृशं such

32 This is attaining by itself the open door of heaven, & O Arjuna! fortunate *Kshatriyas* alone attain to such a battle

It is the duty of a *Kshatriya* (warrior) to fight a righteous war and the obtaining of an opportunity to engage in such a war is like the heaven offering itself to him with open doors. Such good luck does not befall all men but only the fortunate *Kshatriya* warriors. A *Kshatriya* should therefore always strive to perform his duty, Cf *Mahabharata* XI—9 18 -

न यज्ञैर्दक्षिणावर्द्धिर्न तपोभिर्न विद्यया ।

तथा स्वर्गमुपायान्ति यथा शूरास्तनुत्यज ॥

The goal attained by a *Kshatriya* through engaging in war is not obtained by performing of sacrifices with gifts and many austerities

अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।

ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३ ॥

अथ and, चेत् if, त्व thou, इमं this, धर्म्यं righteous, संग्रामं war, न not, करिष्यसि shouldst do तत then स्व-धर्मं own-duty, कीर्तिं honour, हित्वा forsaking, पाप sin, अवाप्स्यसि shalt incur.

33 If thou wouldst not fight this righteous war then forsaking thy duty and honour thou shalt incur sin

A warrior who does not engage in righteous war becomes guilty of professional misconduct and loses his

reputation and thus a forsaler of duty incurs sin and is punished both in this world and the other one Cf *Mahabharata* V—73—4 —

जयो वधा वा संग्रामे धात्रा दिष्ट सनातन ।

स्वयम् क्षत्रियस्यैव कापण्यं न प्रशस्यते ॥

Whatever victory or defeat in battle is ordained by the Creator is the eternal duty of a *Kshatriya* and wealth is never admired

अकीर्तिं चापि भूतानि कथयिष्यति तेऽव्ययाम् ।

समाधितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥

अकीर्ति dishonour, च and, अपि also, भूतानि people, कथयिष्यन्ति will tell ते thy, अ यथा ever lasting, समाधितस्य of noble, च and, अकीर्ति disgrace, मरणात् from death, अतिरिच्यते is greater

34 And people will also tell tales of thy ever lasting dishonour and for a noble person dishonour is greater than death

All people vilify and speak ill of the man who for sakes his duty, and for a respectable man disgrace is more galling and painful than death, Cf *Mahabharata* V—73—24 —

कुलीनस्य च या निन्दा वधो व ऽमित्र कशन ।

महागुणो वधो राजसत्तु निन्दा कुजीविका

Accusation of a noble man is equal to death which is preferable to a life of infamy

भयाद्रथादुपार्तं मस्यन्ते त्वा महारथा ।

येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ ३५ ॥

भयात् from fear, रणात् from battle, उपरत fled, संस्पन्ने shall regard, त्वां thee, महारथा great warriors, त्रेपां of whom, च and, त्व thou, बहु-मन much-regarded, भूत्वा having been, यास्यसि shalt be, लाघव lowness

35. The great warriors will regard thee as fled from the battle field through fear, and having been regarded high by them, thou shalt attain to lowness

One who forsakes his duty is criticised and dishonoured by the great men and even those who used formerly to admire and esteem him look down on him with contempt

अवाच्यवादांश्च बहून्वदिष्यति तवाहिताः ।

निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ ३६ ॥

अवाच्य-वादान् unspeakable-words, च and, बहून् many, वदिष्यन्ति shall say, तव thy, अहिता enemies निन्दन्त slander-
ing, तव thy, सामर्थ्यं strength, तत than that, दुःखतर more
painful, नु then, कि what

36 Thy enemies will say many unspeakable words slandering thy strength and what is more painful than that ?

The forsaker of his duty is abused and insulted even by his enemies and there is nothing more painful and intolerable than such ignominy and humiliation

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा मोक्षसे महीम् ।

तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृन्निश्चयः ॥ ३७ ॥

हन killed, वा and, प्राप्स्यसि shalt attain, स्वर्ग heaven, जित्वा having won, वा and भोक्ष्यसे shalt enjoy, मही earth, तस्मान therefore, उत्तिष्ठ rise, कौ तय Arjuna, युद्धाय for war, कृत निश्चय making certain

37 Slain thou shalt attain to heaven and having won thou shalt enjoy the earth Therefore Arjuna ! rise making certain for war

Performance of one duty is good from all points of view If victorious it leads to fame and success in this world and if defeated it leads to heaven and bliss in the other world after death Therefore one must ever try to perform his righteous duty without caring for the result

सुखदुःख समे कृत्वा लाभालाभौ जयाजयौ ।

तता युद्धाय युज्यस्व नेव पापमवाप्स्यसि ॥ ३८ ॥

सुख दुःख in pleasure pain, समे equal, कृत्वा having done, लाभ अलभौ in gain loss, जय अजयौ in victory defeat, तत then, युद्धाय for war, यु ज्यस्व engage, न not, न्वे thus, पाप sin, अवाप्स्यसि shalt attain

38 Making equal pleasure and pain, gain and loss, victory and defeat then engage in war and thus thou shalt not attain to sin

This verse briefly sketches the *Gita* teaching of *Karma yoga*, viz.—that performance of one's duty with steady mind and unattachment to pleasure and pain etc. leads to liberation and supreme goal

The remaining portion of this chapter now describes the steadiness of mind or intellect as a characteristic of *Karma yoga*

4 STEADINESS OF INTELLECT (39-53)

एषा तेऽभिहिता सांख्ये बुद्धियोगे त्विमां शृणु ।

बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥

एषा this, ते for thee, अभिहिता declared, सांख्ये in *Sankhya*, बुद्धि knowledge, योगे in *yoga*, तु but, इमां this, शृणु hear, बुद्ध्या by knowledge, युक्त engaged, यया by which पार्थ Arjuna, कर्म-बन्ध action-bondage, प्रहास्यसि shalt cast off.

39 This knowledge has been declared to thee in *Sankhya* but hear it now in *yoga*, engaged with which knowledge, Arjuna ! thou shalt be freed from action bondage

The first portion of this chapter has dealt with *Sankhya* or *Atma* knowledge by knowing which a person understands the distinction between body and soul and then performs his duty without any fear and attachment. The second portion of this chapter now treats of *Karma yoga* by engaging in which with steady intellect (mental equality) or unattachment one attains to liberation from action bondage.

It is to be noted that in this chapter the word steady intellect is used in the sense of mental equality or unattachment to pleasure and pain.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥

न not, इह here, अभिक्रम-नाशः labour-loss, अस्ति is, प्रत्यवायः harm, न not, विद्यते is, स्वल्प little, अपि even, अस्य of this,

यस्य of knowledge प्रापन् सति महत् great, भयान् from fear

40 In this there is no loss of labour nor any harm. Even a little of this knowledge saves one from great fear.

In *Karma yoga* (action with steady intellect) the exertion made in practising *yoga* is not wasted and the practitioner comes to no harm and even a small practice of this *yoga* ultimately leads to supreme success and protects one from reaction (condemnation) of the world. A *yoga failure* is never destroyed and surely attains to Supreme Goal as described in Chapter VI-40-44.

व्यवसायसिद्धिर्बुद्धिर्बहुधा ॥ ४० ॥

यदुद्यात्मा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ ४१ ॥

व्यवसायसिद्धिः resolute बुद्धिः intellect एक one, इह in this, कुन्दा O Arjuna, यदुद्यात्मा many branched diversely, अनन्त endless च and उदय intellects व्यवसायिनां of irresolute.

41 In this (*yoga*) the resolute intellect is one, O Arjuna! while the intellects of the irresolute are many branched and endless.

The intellect of the *yogi* being resolute or determined is ever one and the same fixed and steady and not moved by pleasure and pain while the intellect of the irresolute (deluded) is unsteady and distracted by all sorts of pleasure and pain, & the intellect of the "

is fixed and steady while that of the deluded person is attached and ever swayed by pleasure and pain

यामिमां पुष्पितां वाच प्रवदन्त्यविपश्चितः ।

वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥

या which, इमा this, पुष्पिता flowery, वाच speech, प्रवदन्ति say, अविपश्चित deluded, वेद-वाद-रता Vedic-word-lovers, पार्थ Arjuna, न not, अन्यत् else, अस्ति is, इति thus, वादिन speakers

42 Arjuna ! the deluded lovers of Vedic words say that there is nothing else and are the speakers of flowery speech such as this

This verse is connected with the next two verses and shows the character of persons of irresolute intellect who perform the Vedic rites of sacrifice with attachment to fruits, Cf *Bhagawata* XI 21—26 —

एव व्यवसित केचिद्विज्ञाय कुतुहय ।

फलश्रुति कुसुमिना न वेदशा वदन्तिह ॥

Some fools not knowing the full meaning of the Vedas become attached to the Vedic fruits of heaven, etc. but the knowers of the Vedas donot do so

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।

क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

काम-आत्मन of pleasure-nature, स्वर्ग-परा heaven-supreme holders, जन्म-कर्म-फल प्रदा birth-action-fruit-givers, क्रिया-विशेष-बहुलां rituals-various-many, भोग-ऐश्वर्य-गति enjoyment-lordship-attainment, प्रति for

43 That many and various kinds of rituals are the givers of birth as the action fruits for attain-

ment of enjoyments and lordship They are seekers of pleasure and supreme holders of heaven

Persons of irresolute or unsteady intellect as mentioned in the last verse being attached to material pleasures praise Vedic rituals enjoining the performance of sacrifice and other rites for the attainment of their fruits in the form of good birth in the world for enjoyments alone Says Mahabharata V—42—17 —

यानेत्रादुरिउयया साधुरेकान् द्विजातीनां पुण्यवमा सनातनात् ।

तेषां परार्थं कथयन्तीह चेदा षष्ठह विद्वान्नापैति कथं नु क्रम ॥ १७ ॥

The people fond of Vedic utterances say that by performance of sacrifices the twice born attain to the pure eternal supreme and true worlds and that wise men should do the same

भोगैस्त्वय्यप्रसक्तानां तयापहत चेतसाम् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

भोग देव्यय प्रसक्तानां of enjoyment lordship attached, तया by which अपहत चेतसा of ruined mind, व्यवसाय आत्मिका बुद्धि of resolute nature intellect, समाधौ in concentration, न नो, विधीयते is fixed

44 Of those who are attached to enjoyment and lordship and whose mind is ruined thereby, the intellect is not of resolute nature to be fixed in concentration

The intellect of the irresolute and unsteady persons being attached to and constantly swayed by desires of pleasure and pain becomes ruined and therefore

BHAGAWAT GITA

rendered unfit for *yoga* concentration i.e. there can be no *yoga* concentration without making the intellect calm, steady and free from all distractions of pleasures and pain

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५ ॥

त्रै-गुण्य-विषया of three qualities-topics, वेदा *Vedas*, निः-त्रै-गुण्य without-three-qualities, भव be, भर्जुन Arjuna, नि द्वन्द्व without-opposite pairs, नित्य-सत्त्व-स्थ ever-in good-engaged, नि-योग-क्षेम without-gain-security, आत्मवान् mind controlled

45 The three qualities are the topics of the *Vedas*. Arjuna 'be thou without the three qualities without the pairs of opposites, ever engaged in good, without gain and security, and with mind controlled

The deluded persons referred to in the last three verses perform the *Vedic* sacrifice actions with qualities (attachment to pleasure and pain), but a *yogee* like Arjuna should perform such *Vedic* rites without any attachment in the way of *Karma yoga* with steady intellect viz by controlling his mind, discarding pairs of opposites (as pleasure and pain) renouncing gain and security (all desires and fears) and ever engaging in *Sattva* (good) actions.

N.B Some persons regard the verses 45 46 and 52 53 as deprecating the *Vedas* This is not correct.

223072

Gita discourages the performance of *Vedic* rites with attachment and teaches the performance of all good actions as one's duty without attachment for attainment of liberation and supreme bliss

यायानर्थ उदयाने सद्यत समुतोदके ।

नावा-सर्वेषु येषु ब्राह्मणस्य विजानत ॥ ४५ ॥

यायान् what, अथ use, उदयाने in reservoir, सद्यत on all sides, समुत्तुव उदक in overflowing, with water नावा same, सर्वेषु in all, येषु in *vedas*, ब्राह्मणस्य of *Brahmana*, विजानत of knowing

46 What use there is in a reservoir overflowing with water on all sides, the same (use) there is in all *Vedas* for a knowing *Brahmana*

As a big lake overflowing with water can be used for both high and low purposes as navigation and bathing or for worldly and spiritual services (washing, and offering) so a *Brahma* knower can see both objects in the *Vedic* rituals of sacrifices, viz (1) their performance with attachment leading to delusion and bondage and (2) their performance without attachment leading to knowledge and liberation

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ ४६ ॥

कर्मणि in action, एव alone, अधिकार right, ते thy, मा not, फलेषु in fruits कदाचन ever, मा not, कर्मफलहेतु action fruit-cause, भू be, मा not, ते thy संग attachment, अस्तु be, अकर्मणि in inaction

47 Thy right is in action alone and never in fruits. Be not desirous of action for fruits, nor let thy attachment be in inaction.

It is the duty of man to perform action as it leads to knowledge and he is compelled to act by nature, but there is no such need to desire action-fruits as they cause delusion and bondage. Therefore a man should neither abandon action nor desire the action-fruits i.e. performance of actions without attachment to fruits leads both to knowledge and liberation. Cf. *Mahabharata* XII 27 34.

यथासृष्टोऽसि कौन्तेय धात्रा कर्मसु तत्कुरु ।

अतएव हि सिद्धिस्ते नेशस्त्व कर्मणां नृप ॥

O Yudhishtirna' perform the action for which the Creator has made thee, O king' thy success lies in this alone and thou shouldst not abandon action

योगस्थ कुरु कर्माणि सग त्यक्त्वा धनजय ।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्व योग उच्यते ॥ ४८ ॥

योग-स्थ *Yoga*-engaged, कुरु perform, कर्माणि actions, सग attach, त्यक्त्वा being abandoned, धनजय Arjuna, सिद्धि-असिद्ध्यो in success-failure, सम equal, भूत्वा having been, समत्व equality, योग *yoga* उच्यते is called

48 Arjuna' perform action engaged in *yoga* by abandoning attachment and being equal in success and failure The equality (steadiness) is called *yoga*

Yoga is the art of controlling the mind in its activities, after renouncing all attachment to and desires and making the mind steady, controlled and under equalisation as to its action. Hence the equality, steadiness or calmness of the mind is a characteristic of yoga and is therefore regarded as yoga itself.

५८) एतत्तु यम बुद्धिर्वागायनञ्च यः ।

यस्यैवायं विध्यः प्रोक्तः समदेतयः ॥ ५८ ॥

एतत्तु, दि. ५८ only, यमदेतयः ॥ ५८ ॥ यम action, बुद्धि योगात्
from intellect steady, यमञ्च Arjuna, बुद्धि in intellect
एतत्तु refuge, यमिष्य भक्त, एतत् attached यमदेतयः fruit
seekers

19 Action is far inferior to *Buddhi*, or (steadiness of intellect). Arjuna's soul refuge in *Buddhyoga* for a detached in the seekers of fruits.

It is the duty of man to perform action, but action with attachment to fruits causes bondage, while action without attachment to fruits leads to liberation. Therefore the latter is superior to the former and hence a man should perform all actions with *Buddhi* yoga i.e. with steady and unattached (*Buddhi*) intellect and thereby attain to liberation and bliss.

युद्धिपुनः अदातीह उमे सुखदुष्टतः ।

तस्माद्यागाय युज्यम्य याग यमसुखोदात्तः ॥ ५० ॥

युद्धिपुनः intellect steady, अदाति discharges इह here,
उमे both, सुखदुष्टतः good-bad result, तस्मात् therefore,

योगाय for *yoga*, युजस्व engage, योग *yoga*, कर्मसु in actions, कौशल welfare

50 One of steady intellect discards here both good and evil results Therefore do thou engage in *yoga*, for *yoga* is welfare of action

A person of steady intellect or a *Karmiyogee* performs all actions without attachment to good and evil fruits and he is thus freed from action-bondage according to the next verse One should therefore perform all actions in the way of *yoga* i e without attachment to action fruits and thus *yoga* is welfare or safeguard against action-bondage, Cf *Vrihadarnyaka* IV—1 22.

स न व्यथते न रिप्यत्येतमुहैवैने न तप्त इत्यत पापमकरवमित्यत.
कल्याणमकरवमित्युभे रहैवैप एते तरति नैन कृताकृते तपनः ॥

That man is not disturbed by any such thoughts whether he has done good or evil. He abandons them both, and he is not affected by what he has done and not done

कर्मजं बुद्धियुक्ता हि फल त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

कर्म-जं action-born, बुद्धि-युक्ताः intellect-steady, हि for, फलं fruit, त्यक्त्वा having renounced मनीषिणः wise men, जन्म-बन्ध-विनिर्मुक्ता birth-bondage-freed पदं abode, गच्छन्ति attain, अनामयं painless

51 Having renounced the fruits of action, the wise men of steady intellect being freed from the bondage of birth, attain to the painless abode.

An explanation in the last verse is a proof of the intellectuality of the mind which is the only instrument by which the intellect can attain to the Supreme Goal and bliss of *Atma* (I—17) —

आमिदं ह्यवर्जं लोके कर्तव्यं न स्यात् ।

तस्मात् विमुक्तं वाचात्मा पदमाप्नोति न स्यात् ॥

The fully pleasure and pain free calm intellect is liberated from the twofold action to the Supreme *Atma* —

यदा ने माहवन्ति न पुन्येति न विप्यति ।

तदा वाचां विवेक आनन्दस्य धनम् ॥ ५२ ॥

यदा when, य then, माह कहिये delusion, पुन्य intellect, विप्यति er & deluded मग then वाचां shall attain, विवेक intellect element, धनम् of wealth, ५२ of heard, ५२ and

52 When thy intellect will cross beyond the mire of delusion then thou shalt attain to unattachment of what is heard and what is to be heard

On the intellect becoming calm and steady one is freed from delusion and attains to *Atma* knowledge and bliss and there remains no need to perform any action enjoined by *Shrutis* and *Smritis* (*Veilas* and *Shastras*) for attainment of any other bliss. Vide *Gita* III—17 and also *Of Bhakti Ratnakar* I—99 —

यदा यस्यानुपृच्छति भगवानारममाविन ।

य महाति मतिं लोके यदस्य परिनिष्ठिताम् ॥

When one obtains the grace and kindness of the Lord, then he discards the worldly opinions and *Vedic* rituals

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

श्रुति-विप्रतिपन्ना from *Veda*-distracted, ते thy, यदा when, स्थास्यति shall be fixed, निश्चला steady, समाधौ in concentration, अवचला firm, बुद्धिः intellect, तदा then, योग *yoga*, अवाप्स्यसि shalt attain

53 When thy intellect distracted by the *Vedas* shall be fixed firm and steady in concentration, then thou shalt attain to *yoga*.

Performance of *Vedic* rites with attachment causes distraction to the intellect (and mind) and then performance without any attachment makes the intellect firm and steady and thereby deeply engaged in rapt contemplation of the Lord, and a man is then said to attain to or become fixed in *yoga* : *e yoga* is the fixing of the intellect in rapt contemplation after it is made firm and steady for unattached to all pleasure and pain Vide *Gita* VI 18

5 CHARACTERISTICS OF THE STEADY INTELLECT (54-72)

श्रुर्जुन उवाच

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥ ५४ ॥

स्थित-प्रज्ञस्य of steady-intellect, का what, भाषा marks, समाधि-स्थस्य of concentration-engaged, केशव Krishna स्थितधीः

steadily in intellect, किं how प्रमाण may speak किं how, चासीत् may sit, गच्छति may move, किं how

Arjuna said—O Krishna! What are the marks of the steady intellect engaged in concentration and how does the steady intellect speak, sit and move

It was stated in the last verse that when the intellect becomes firm and steady then one becomes fixed in rapt contemplation and thereby attains to yoga. Arjuna now asks for the characteristics and conduct of such a *yogi* of a steady intellect

धीमगवानुवाच ।

अजहति यदा कामान्महापाथ मनागतान् ।

आत्म वेदात्मना तुष्ट स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

अजहति discards यदा when कामान् desires, मवान् all पाथ Arjuna, मन गतान् mind pervading, आत्मानि in *Atma* एव alone आत्मना by self, तुष्ट satisfied, स्थितप्रज्ञ one of steady intellect, तदा then, उच्यते is called

The Lord said—Arjuna! when he discards all desires pervading the mind and is satisfied in the *Atma* by himself, then he is called a man of steady intellect

A person of steady intellect is freed from all mental desires and attachments and attains to self contentment or *atmic* peace and bliss See *Gita* V—21 and also Cf *Kathaballī*—II—3—11 —

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिता ।

अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥

When all the desires dwelling in his heart are discarded, then he, a mortal, becomes immortal and enjoys the *Brahma* even here

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

दुःखेषु in pain, अनुद्विग्न-मना of undistressed mind, सुखेषु in pleasure, विगत-स्पृह freed-from desires, वीतराग-भय-क्रोध released from-attachment-fear-anger, स्थित-धी one of steady-intellect, मुनिः sage, उच्यते is called

56 One with mind undistressed in pain and freed from desires of pleasures and released from attachment, fear and anger is called a sage of steady intellect.

A person of steady intellect is freed from all attachment of pleasures and pain and distractions caused by desires, fears and anger etc i.e the steadiness of intellect leads to inner calmness and peace

यः सर्वत्रानभिस्नेहस्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञाप्रतिष्ठिता ॥ ५७ ॥

य who सर्वत्र everywhere, अनभिस्नेह without attachment, तत् that, तत् that, प्राप्य having obtained, शुभ-अशुभं good-evil, न not, अभिनन्दति is pleased, न not, द्वेष्टि is displeased, तस्य his, प्रज्ञा intellect, प्रतिष्ठिता steady

57 Who is everywhere without attachment and on obtaining good or evil is neither pleased nor displeased, he is of steady intellect

A person of steady intellect is ever free from all attachments to pleasure and pain and has no desire and disdain for any thing pleasant or unpleasant that he may come across and ever remains self content and self satisfied with his lot Vide *Gita* IV—22 and Cf *Mahabharata* XII—174—39 —

सुख वा यदि वा दुःख प्रियं वा यदि वाऽप्रियम् ।

प्राप्तं प्राप्तमुपासीत् हृदयनापगन्तिता ॥

Whatever is obtained by a man whether pleasure or pain good or bad he should enjoy it with controlled heart

यदा सहरते चाय कूर्मोऽङ्गानीव सवश ।

इन्द्रियाणाद्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

यदा when, सहरते withdraws, च and, अयं this, कूर्म- tortoise, अङ्गानि limbs, इव like, सवश completely, इन्द्रियाणि senses, इन्द्रियार्थेभ्य from sense objects, तस्य his, प्रज्ञा intellect, प्रतिष्ठिता steady

58 When like the limbs of a tortoise, one completely withdraws his sense organs from sense objects, then he is of steady intellect

A person of steady intellect always keeps his sense organs under control so that they may consume the sense objects and perform action without attachment as a tortoise moves about his limbs without attachment to

यत्न of striving, हि for, अरि even, कौन्तेय Arjuna,
 पुरुष of man, विवर्चित of wise, इन्द्रियाणि senses,
 मम मेनि churning, हरति carry, प्रसभ forcibly, मन mind

60 The churning senses forcibly carry away,
 O Arjuna ! the mind of even a wise and striving
 man

The sense organs are very strong and overpowering
 and a wise man who tries to conquer his senses is him-
 self conquered by them and falls a victim to sensual
 pleasures i.e. even the wise and a cetives persons are
 overcome and swayed by their senses and thereby
 become attached to sensual enjoyments

तानि सर्वाणि सयम्य युक्त आसीत् मत्पर ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

तानि them, सर्वाणि all, सयम्य having restrained, युक्त-
 yogee, आसीत् should sit, मत् पर me supreme holder, वशे
 in control हि for, यस्य whose, इन्द्रियाणि senses, तस्य his,
 प्रज्ञा intellect, प्रतिष्ठिता steady

61 Having restrained them all, the yogee
 should sit holding me supreme, for one whose
 senses are under control, is of steady intellect

A person of steady intellect controls all his sense or-
 gans and is thereby enabled to engage himself in
 devotion and contemplation of the Lord and thus
 the senses of the person of steady intellect are ever
 controlled Cf *Mahabharata* III—211—24 —

पण्णात्तज्जि युक्तानामिन्द्रियाणां प्रमाथिनाम् ।

यो वारो धारयद्रश्मीन् न स्यात्परमसारथिः ॥

The wise man who controls his senses by keeping them reins tight is the best driver

ध्यायतो विषयान्पुंसः संगस्तेषूपजायते ।

संगात्सजायते कामः कामात्क्रोधोऽभिजायते ॥६२॥

ध्यातुं thinking, विषयान् objects, पुंस of man, संगं attachment, तेषु in them, उपजायते grows, संगत् from attachment, सजायते grows, काम desire, कामात् from desire, क्रोध anger, अभिजायते grows

62 By a man's thinking of objects an attachment grows for them, from attachment grows desire and from desire grows anger

This verse is connected with the next one and it depicts the evil effects of not controlling the senses. When a man constantly thinks of sensual objects, he develops a love or attachment for those objects, from attachment there grows a desire in his heart to obtain those objects for enjoyment, and when the desire is not fulfilled or thwarted it is turned into anger and wrath. The thinking of objects by the mind causes attachment, the attachment produces desire and the desire is the root cause of anger.

क्रोधाद्भवति समोहः संमोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

क्रोधात् from anger, भवति is, समोहः delusion, संमोहात् from delusion, स्मृति-विभ्रम memory-confusion, स्मृति-

अशात् from memory confusion, बुद्धि नाशः intellect destruction, बुद्धि नाशत् from intellect destruction, प्रणश्यति is destroyed

63 From anger there is delusion, from delusion confusion of memory, from confusion of memory is destruction of intellect and from destruction of intellect, he is destroyed

Anger causes delusion as it makes a person blind to his duty and course of action and he thus forgets himself and acts like a mad man. Delusion gives rise to confusion of thought and memory by which a man can not remember any thing past or present, confusion of memory causes ruin and deterioration of intellect by which one can not know virtue and vice, right and wrong, truth and falsehood etc and by the ruin of intellect a man is wholly lost because without a proper intellect there can be no knowledge and liberation. Thus the uncontrolled senses are the cause of all evils and destruction

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।

आत्माचर्यैविधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥

राग द्वेष वियुक्त from desire disdain freed, तु and, विषयान् objects, इन्द्रियै with senses, चरन् using, आत्म वश्यै with self restrained, विषय नात्मा controller of mind, प्रसाद peace, अधिगच्छति attains

64 The controller of the mind, by using the objects with self restrained senses and freed from desire and disdain attains to peace

The controller of mind and senses by performing his actions without desire and disdain and renouncing all attachments attains to mental peace and happiness

प्रसाद सर्वदुःखानां हानिरस्योपजायते ।

प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

प्रसादे in peace, सर्व-दुःखानां of all-pain, हानि. end, अस्य his, उपजायते arise., प्रसन्न-चेतस of peaceful-minded, हि for, आशु soon, बुद्धि intellect, पर्यवतिष्ठते is steady

65 In peace there is an end of all his pain for the intellect of a person of peaceful mind is soon steadied

A man of steady intellect obtains mental peace or happiness and is freed from all pain and suffering i.e. a person of steady intellect attains to liberation and supreme bliss.

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।

नचाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ ६६ ॥

न not, अस्ति is, बुद्धि intellect, अयुक्तस्य of uncontrolled, न not, च and, अयुक्तस्य of uncontrolled, भावना determination, न not, च and, अभावयत undetermined, शान्ति peace, अशान्तस्य of unpeaceful, कुतः where, सुख happiness

66 The uncontrolled has no intelligence nor the uncontrolled has determination, the undetermined has no peace, how can the peaceless have happiness

A person of uncontrolled mind, loses, his intelligence (Cf II 67) and such an uncontrolled person also has

no determination or steady resolve and without this mental steadiness there can be no mental peace and without mental peace there can be no liberation from pain or *Atma* bliss (Cf II—63) : i.e. without controlling and restraining the mind and senses there can be no knowledge, mental cheerfulness, peace and supreme bliss

इन्द्रियाणां हि चरता य मनोऽनुविधीयते ।

तदस्य हरति प्रज्ञां वायुनावमितामसि ॥ ६७ ॥

इन्द्रियाणां of senses, हि for, चरता roaming, यत् which, मन mind, अनुविधीयते runs after, तत् that, भ्रष्टया हरति ruins, प्रज्ञा intellect, वायु wind, नाव boat, ह्य as, अमितामसि in water

67 The mind which runs after the roaming senses ruins the intellect as the wind a ship in water (sea)

A mind which can not control and restrain the senses but is attached to, and is swayed by the senses becomes unsteady and injuriously affects the intellect as the wind overturns and wrecks a ship on the sea i.e. an uncontrolled mind ruins the intellect by making it unsteady and wavering Cf *Mahabharata* V 129 27 —

अविधेयानि हीमानि चापादयितुमशक्नुः ।

अविधेया इत्यादन्ता हया पथि कुमारयिम् ॥

The uncontrolled sense organs of a man destroy him in the same way as the restive and wicked horses destroy their foolish driver on the road ()

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

तस्मात् therefore, यस्य whose महाबाहो mighty armed, निगृहीतानि restrained, सर्वं on all sides, इन्द्रियाण-senses, इन्द्रिय-अर्थेभ्य from sense-objects, तस्य his, प्रज्ञा intellect, प्रतिष्ठिता steady

68 Therefore, O mighty armed Arjuna ! one whose senses are on all sides restrained from sense objects, he is of the steady intellect

A man of steady intellect is of controlled senses which perform their action without attachment to the sense objects, Cf *Mahabharata* IV 34—59.

रथ शरीर पुरुषस्य राज्ञात्मा नियतेन्द्रियाण्यस्य चाश्वः ।

तैरग्रमत कुशली सदश्वैर्दान्तैः सुखं याति रथोव धीरः ॥

O King ! a man's body is like a chariot, his mind like a driver and the senses like horses, and a steady man controls his senses and then drives them well like a wise charioteer

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥

या which, निशा night, सर्व-भूतानां of all-beings, तस्यां in that, जागर्ति wakes, संयमी controller, यस्या in which, जाग्रति wakes, भूतानि beings, सा that, निशा night; पश्यतः seeing, मुने of sage

69. What is the night of all beings therein the controller wakes and wherein the beings

wake that is the might of the seeing sight

A person of controlled and steady mind attains to internal peace and bliss which is unperceivable as might be ordinary men of the world. The latter are attached to the enjoyments of sensual pleasure which are however, discarded as delusive by the knowing sages.

आपूर्णमागमयत्प्रतिष्ठ समुद्रमाप प्रविशति यद्वत् ।
तद्वत्कामा य प्रविशति सद्य स शान्तिमाप्नोति न कामयामो ॥७०॥

आपूर्णमाग overflowin अद्य प्रतिष्ठ still steady, समुद्र sea, आग waters प्रविशति enter, यद्वत् a, यद्वत् a, कामा d sires य whom प्रविशति enter, सद्य all s he att i peace, आप्नोति obtains n not काम-याम desire seekr

70 As waters enter into a still, steady and overflowing sea, so he, in whom all desires enter, obtains peace and not the desire seeker

The sea is ever full of water and in spite of the flow of all the rivers and streams into it, it is never disturbed, but ever remains calm and steady. Similarly the man whose mind is controlled and steady bears and overcomes all the desires and is not disturbed by them. Such an overcomer of desires attains to supreme peace and not the man torn and tossed about by desires. So says the *Mundaka* III—2—2 —

कामान् य कामयते मयमान स कामभिर्जायत तत्र तत्र ।

पदार्थसकामस्य कृतात्मनस्तु इदं सर्वं प्रविहीयन्ति कामाः ॥

One who thinking of desires hankers after desires attains to those desires, but one who restrains all desires

and is contented with the *Atma*, his desires are destroyed.

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।

निर्ममो निरहकारः स शान्तिमधिगच्छति ॥ ७१ ॥

विहाय having discarded, कामान् desires, य who, सर्वान् all, पुमान् man, चरति acts, नि स्पृहः without wants, नि-मम without selfishness, नि-अहकार without-egoism, स he, शान्तिं peace, अधिगच्छति attains

71 The man who discarding all desires acts without wants, without selfishness and without egoism, attains to peace

A man who performs his duty without desire, attachment and delusion obtains internal peace and bliss i.e. a man of steady intellect (a *Karma Yogee*) by renouncing all distractions attains to the supreme happiness See *Gita* II 64

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।

स्थित्वाऽस्यामन्तकालेऽपि न वर्णाभृच्छति ॥ ७२ ॥

एषा this, ब्राह्मी *Brahmic*, स्थिति steadiness, पार्थ Arjuna, न not, एना this, प्राप्य having obtained, विमुह्यति is deluded, स्थित्वा having steadied, अस्यां in this, अन्त-काले at death-time, अपि also, ब्रह्म-निर्वाण *Brahma-Nirvana*, कृच्छति obtains.

72 This is the *Brahmic* steadiness. Arjuna! one having obtained it is not deluded, and having steadied even at death time,

attains to *Brahma Nirāṇa*

The steadiness of intellect is of *Brahma* (divine) character and one attaining to such steadiness is not deluded to resort to attachment and sensual pleasures again, and the attainment of this character (steadiness of intellect) even at the last moment or however delayed leads to *Brahma Nirāṇa* (Supreme bliss). Vide *Gita* V—19

This ends chapter II called the *anāhata yoga*

CHAPTER III

ACTION PATH

This chapter describes the Action Path (*Karma Yoga*) and treats of the following subjects

- (1) Need of performing action 1 8,
- (2) Aim and object of sacrifice 9 16,
- (3) The wise also to act 17 33, and
- (4) Desire and Sense control 34 43

1 NEED OF ACTION (1-8)

अर्जुन उवाच

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।

तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ १ ॥

ज्यायसी superior, चेत् if, कर्मण from action, ते thy, मता regarded, बुद्धि. knowledge, जनार्दन Krishna, तत् that, कि why, कर्मणि in action, घोरे in terrible, मां me, नियोजयसि engagest, केशव Krishna

1 Arjuna said O Krishna! if knowledge is regarded by thee as superior to action, then why, O Keshava! dost thou engage me in terrible action ?

This verse is connected with the next one and shows the confusion of Arjuna caused by the *Sankhya* teach-

ing of the last chapter. The second chapter it first dealt with *Sanhya* or *Atma* knowledge showing that one should perform his duty without any fear and grief of birth and death which are the characteristics of the body and not of the *Atma* which is eternal and immortal, and it then dealt with stergy intellect which is not affected by or attached to pleasure and pain but ever remains the same. Arjuna therefore thinks that Knowledge path is superior to Action path and therefore fails to understand the teaching of the latter. Arjuna's question is thus not lightly put by way of introducing a new subject but refers to the most important and fundamental controversy of *Gita* philosophy whether it teaches Knowledge or Action path and repeats it again in *Gita* V—I and also XVIII—1.

व्यामिश्रेण वाक्येन बुद्धि मोहयसीव मे ।

तदेक वद निश्चित्य येन श्रेयाऽहमाप्नुयाम् ॥ २ ॥

व्यामिश्रेण by mixed, इव as, वाक्येन by word, बुद्धि intellect, मोहयति confuseth, इव as, मे my, तव that, एक one, वद say, निश्चित्य making certain, येन by which, श्रेय bliss, अह I, माम्, या I may obtain

2 As if with mixed words thou confuseth my intellect. Therefore say with certainty that one by which I may attain to bliss

As explained in the preceding verse, Arjuna is confused by the teaching of both Knowledge and Action path of the second chapter which is capable of double

interpretation and about which a controversy has raged from the earliest time and has not been set at rest even yet Arjuna therefore prays for teaching of one definite path for attainment of supreme liberation and supreme bliss

भगवानुवाच ।

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयाऽनघ ।

ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनाम् ॥ ३ ॥

लोके in world, अस्मिन् in this, द्वि-विधा two-kinds, निष्ठा goals, पुरा before, प्रोक्ता declared, मया by me, अनघ sinless, ज्ञान-योगेन by knowledge-path, सांख्यानं of *Gyanees*, कर्म-योगेन by action path, योगिनां of *Yogees*

3 .The Lord said Two kinds of goals have been declared by me in this world before, O sinless! the Knowledge path for the *Sankhyas* and the Action path for the *yogees*

The Knowledge and Action paths are the two ancient courses for attaining the Supreme Goal as declared by the Lord through the *Vedas* and *Shastras*. The *Sankhyas* (knowers) are the followers of Knowledge path and they advocate renunciation as means of attaining liberation. The *Yogees* are the followers of Action path and they advise the performance of action as the means of liberation. The *Gita* teaches Knowledge and Action paths as one (performance of action with renunciation of desires and attachments) for attainment of liberation and bliss.

न कर्मणामनारम्भाच्चैकम्यं पुरयोऽश्नुते ।

न च सन्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

न not, कर्मणा of actions अनारम्भात् from undertaking, नैकम्यं liberation, पुरय man, अश्नुते enjoys, न not च and, सन्यसनात् from renunciation, एव alone, सिद्धि success, समधि गच्छति well attains

4 A man does not enjoy liberation by not undertaking action nor does he attain to success by renunciation alone

There is no liberation or freedom from action bondage by performing no action or by giving up all actions i.e. mere non performance or stopping of action does not constitute renunciation (Sanyas) and does not lead to the Supreme Goal and liberation from pain and bondage

नहि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।

कायते ह्यवश कर्म सर्व प्रवृत्तिर्जैर्गुणै ॥ ५ ॥

न not, हि for, कश्चित् any, क्षण moment, अपि even, जातु ever तिष्ठति lives अकर्म कृत् not action performing, कायते is made to perform, हि truly, अवश forcibly, कर्म action, सर्व all, प्रवृत्ति-र्जै by nature born, गुणै by qualities

5 Verily no one can ever live even for a moment without performing action, for all are made to perform action forcibly through the qualities of nature

The qualities of nature through the use of sense objects by the sense organs cause the performance of

all actions and thereby maintain the body and life which therefore cannot exist without action and thus the beings are compelled to perform action through the force of their nature. Hence no one can give up or renounce action. So says *Mahabharata* III 32—8

अकर्मणा वै भूतानां वृत्तिः स्यान्नहि काचन ।

तदेवाऽभिप्रपद्येत न विहन्यात्कदाचन ॥

No one can live in this world without performing action. Therefore one must perform action and should never renounce it.

कर्म-इन्द्रियाणि सयस्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥

कर्म-इन्द्रियाणि action senses, सयस्य having restrained, य who, आस्ते sits मनसा by mind, स्मरन् thinking, इन्द्रिय-अर्थान् sense-objects, विमूढ-आत्मा deluded-person, मिथ्या-आचार false-action स he उच्यते is called

6 He who restraining the sense-organs of action sits thinking of sense-objects by the mind that deluded person is called a false actor (hypocrite).

A person who merely by stopping the sense-organs of action as mouth etc., does not consume the sense objects and still constantly thinks of them in his mind is not a true (*Sanyasi*) renouncer but a mere pretender i.e. stopping of sense organs without giving up attachment and desire for sensual enjoyments is only a sham but

not a true renunciation or *Sanyasa* Cf *Mahabharata* XII—18—30 —

त्यगात् भिक्षुक विद्याज्ञ मौढ्याज्ञ च वाचनात् ।

अजुस्तु योऽर्थं यजति न सुखं विद्धि भिक्षुकम् ॥

There is no *Sanyas* (renunciation) in begging or shaving the head. The *Sanyas* is attained by simplicity and discarding pleasures and sensual enjoyments.

यस्त्रिद्विधाणि मनसा नियम्यारभतेऽजुन ।

कमद्विधे कमयागमसक्त स विशिष्यत ॥ ७ ॥

य who, तु but, इन्द्रियाणि senses, मनसा by mind, नियम्य having restrained, आरम्भात् from beginning, अजुन Arjuna, कम इन्द्रियै by action senses, कम योऽगम action path, असक्त unattached, स he, विशिष्यत excels

7 But Arjuna! who having restrained the senses with his mind, performs *Karma Yoga* with his action organs unattached, he excels

The performance of actions with senses controlled by the mind and without attachment to their fruits is *Karma yoga* and the performer of such *Karma yoga* is a true renouncer and he attains to greatness i.e. liberation and Supreme Goal

नियतं कुरु कम त्व कम ज्यायो ह्यकर्मण ।

शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मण ॥ ८ ॥

नियतं prescribed, कुरु perform कम action, त्व thou, कर्म action, ज्याय superior, हि for, अकर्मण from inaction,

All actions are called evil as they produce bondage and delusion, except the sacrifice action (Lord's worship) which is regarded good and blissful. The *Gita*, however, teaches that even sacrifice action should be performed without attachment to its fruits in order to attain Supreme Goal. See *Gita* XVIII—5 and 6.

सहयज्ञा प्रजा सृष्ट्वा पुरोवाच प्रजापति
अनेन प्रसविष्य एमेव वोऽस्त्वष्टकामधुक्॥ १० ॥

सह यज्ञा together with sacrifice, प्रजा beings, सृष्ट्वा having created, पुरा first, उवाच said, प्रजापति creature lord, अनेन by this, प्रसविष्यश्च shall grow, एव this, व you, अस्तु be, इष्ट काम धुक् loved desire giver

10 Having first created beings together with Sacrifice, the Lord of creatures said "You shall grow from this and let this be your loved *Kamdhu* (giver of desires)

At creation the god *Brahma* after creating the beings felt anxious as how this creation would be maintained and nourished and then with the permission of the Lord he produced sacrifice and told the beings to propagate (add to creation) with the sacrifice action which would also result in pleasure and gratification to themselves i.e. the sacrifice action is for the maintenance of the world as well as for the gratification of the senses

देवाभावयनानेन ते देवा भावयन्तु च ।

परस्परं भावयन्त श्रेय परमवाप्स्यथ ॥ ११ ॥

देवान् gods, भावयत please, अनेन by this ते they

देवा gods, भावयतु may please, च you, परस्परं one another, भावयत pleasing, अयः bliss, परं supreme, अवाप्स्यथ shall attain

11 With this you please the gods and the gods would please you and thus pleasing one another you shall attain to supreme good

The gods are the presiding deities (natural powers) of the world and sense-organs. They are pleased with the sacrifice-action performed by beings for the maintenance of the world and in their turn they bestow upon them natural gifts and all sorts of bodily enjoyments to the beings. Thus the performance of sacrifice is benefecial both to the gods and beings and leads to the good of all by the maintenance of the world. Cf *Mahabharata* I 13 25 —

नहि धर्मफलैस्तात न तपोभि सुसञ्चितै ।

तां गतिं प्राप्नुवन्तीह पुत्रिणो मा व्रजन्ति वै ॥

O dear ! the goal that is attained here by producing children is not obtained by long pile of good deeds and austerities

इष्टान्भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ।

तैर्दत्तान्प्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ १२ ॥

इष्टान् desired, भोगान् enjoyments, हि for, च you, देवा gods, दास्यन्ते shall give, यज्ञ-भाविता sacrifice-pleased, तै by them, दत्तान् given, अप्रदाय not having given, एभ्य for them, य. who, भुङ्क्ते enjoys स्तेन, thief, एव verily, स he

12. For, pleased with sacrifice, the gods

shall give you the desired enjoyments. He who enjoys their gifts without giving to them, is verily a thief.

As explained in the last verse the gods bestow their natural gifts and strengthen and nourish the senses whereby the beings are pleased and gratified in many ways and they too are pleased with sacrifice action for the maintenance of the world of which they are the guardians. But the beings who enjoy the natural gifts of the gods but themselves do not perform sacrifice action to please the gods are sinners like thieves and suffer for it i.e. non performance of sacrifice action is sinful and leads to punishment.

यशिशिष्टाग्निं सन्तां मुच्यन्ते मयःकिल्बिष ।

भुञ्जत त त्वद्य पापा य एव त्यात्मकारणात् ॥ १३ ॥

यशिशिष्टाग्निं sacrifice remains eater, सन्ता saṅtas मुच्यन्ते are freed, मयः किल्बिषै from all sins, भुञ्जते eat त they, य एव पापा wicked, ये who एवन्ति cool, आत्मकारणात् from self alone.

13 The saṅtas eating the sacrifice-remains are freed from all sins but the wicked who cook for themselves verily eat sin.

This verse further elucidates the last verse that the performers of sacrifices are freed from all sins or action bondages but those who do not act for the good of the world by not performing sacrifice action are sinners and suffer for it i.e. performance of sacrifice leads to

liberation and non-performance causes bondage. Cf. *Mahabharata* III 2 59

आत्मार्थं पाचयेन्नाऽन्नं न वृथा घातयेत्पशून् ।
न च तत्स्वयमश्नीयाद्विधिवत्तन्निर्वपेत् ॥

One should not cook food for himself alone nor kill an animal unnecessarily nor take food without sharing it duly with another.

अन्नाद्भवति भूतानि पर्जन्यादन्नसम्भवः ।
यज्ञाद्भवति पर्जन्यो यन्न कर्मसमुद्भवः ॥ १४ ॥

अन्नात् from food, भवन्ति are born, भूतानि beings, पर्जन्यात् from cloud, अन्न-सम्भव food-birth, यज्ञात् from sacrifice, भवति is born, पर्जन्य cloud, यज्ञ sacrifice, कर्म-समुद्भवः action-born

14. The beings are born from food, the food is born from clouds, the clouds are born from sacrifice and the sacrifice is born from action.

This verse is connected with the next one and shows the evolution course of creation, also called the revolving wheel of sacrifice or creation. The beings are formed from food, the food (grain) is produced from rain (clouds), the rain (water) is caused by sacrifice and the sacrifice is caused by the act of creation Cf. *Manusmṛiti* III-76 :—

अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते ।
आदित्याज्जायते वृष्टि वृष्टेरन्नं तत्र प्रजा ॥

The oblation offered in the fire reaches the Sun, from

the Sun there is rain, from rain there is food and from food are born the beings

कर्म ब्रह्मोद्भव विद्धि ब्रह्माक्षरसमुद्भवम् ।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

कर्म action, ब्रह्म *ब्रह्म* *Brahma* born, विद्धि know, ब्रह्म *Brahma*, अक्षरसमुद्भव Immortal born, तस्मात् therefore, सर्वगत all pervading, ब्रह्म *Brahma*, नित्यं ever, यज्ञे in sacrifice, प्रतिष्ठितं dwelling

15 Know the action to be born from *Brahma* (nature) and the *Brahma* to be born from the Immortal, and therefore the all pervading *Brahma* is ever dwelling in Sacrifice

The Great *Brahma* (nature) is the cause of the performance of all actions and the Immortal Lord (the Supreme *Brahma*) is the impeller and master of nature. Thus the all pervading Supreme Lord is the basic Reality of the whole universe and he is the presiding deity and inner soul of the sacrifice and as such the mover of the sacrifice (creation) wheel consisting of rain (water), food (body) and beings or world Cf. *Mahabharata* XII—269—34 —

ब्राह्मणप्रभवो यज्ञो ब्राह्मणापण एव च ।

अनुयज्ञं जगत्सर्वं यज्ञश्चानुजगत्सदा ॥

The sacrifice is from *Brahma* and is offered to *Brahma*. The whole world follows the sacrifice and the sacrifice follows the world

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अघाधुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥

एव thus, प्रवर्तित revolving, चक्रं wheel, न not, अनुवर्तयति follows, इह here, य who, अघ-आधु sinful-life, इन्द्रिय-आराम. sense-enjoyer, मोघं in vain, पार्थ Arjuna, सः that, जीवति lives

16. Who does not follow here thus revolving wheel, that man of sinful life and enjoyer of sensual pleasure lives in vain, O Arjuna !

The person who does not follow this ever revolving wheel of creation (the evolution course of nature) by not performing sacrifice for maintenance of the world, is a mere enjoyer of sensual pleasure and as such he is a sinner and his life a failure

3 THE WISE ALSO TO ACT (17—33).

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥

य who, तु but, आत्म-रति *Atma*-lover, एव alone, स्यात् be, आत्म-तृप्त *Atma*-content, च and, मानवः man, आत्मनि in *Atma*, एव alone च and, संतुष्ट. contented, तस्य his, कार्यं duty, न not, विद्यते is

17 But the man who is the lover of the *Atma* alone, contented in the *Atma* and satisfied with the *Atma* alone for him there is no duty to do.

A man by acquiring *Atma* knowledge attains to

the supreme bliss, the highest aim of his life and for such a knowing man there remains no obligatory action or duty to discharge for attaining anything else for himself

नेव तस्य कृतेनाथा नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु करिचदर्शव्यपाश्रय ॥ १८ ॥

न not, एव verily, तस्य his, कृतेन by doing, अथ object
न not, अकृतेन by not doing, इह here, कश्चन any, न not,
च and, अस्य his, सर्व भूतेषु in all beings, कश्चित् any, अर्थ
व्यपाश्रय object-expectation

18 For him there is no object in doing, nor any in not doing here nor has he any object and expectation in any being

The person attaining to the *Atma* bliss has no duty to perform for his own good and therefore his action and inaction become equal and alike and he also has no attachment for pleasure and pain in the world i.e the *Atma* realizer is of steady intellect and without any attachment whatever, says *Yoga Vashishta* VI—199—4

ज्ञेयनाथ कमत्यागैनाथ कमसमाश्रये ।

तनस्थितं यथा यद्यत्तत्तथैव करिष्यती ॥

The wise has no object in performing or renouncing action He does whatever is to be done

तस्मादसक्त सतत कार्यं कम समाचर ।

असक्तो ह्याचर कर्म परमाप्नोति पूरुष ॥ १९ ॥

तस्मात् therefore, असक्त unattached, सतत constantly, कार्य obligatory, कर्म action समाचर perform, असक्त unattached, हि for, आचरन् performing, कर्म action, परं Supreme, प्राप्नोति obtains, पुरुष man

19. Therefore do thou constantly perform obligatory action unattached, for a man by performing action unattached attains to the Supreme

For a person attained to *Atma* bliss action and inaction become alike and he has also no attachment for any pleasure and pain, therefore other persons also should perform action without attachment and desire and thereby attain to the same Supreme Goal and *Atma* bliss

कर्मण्येव हि संसिद्धिमाभिता जनकादयः ।

लोकसमग्रमेवापि सपश्यन् कर्तुमर्हसि ॥ २० ॥

कर्मणा by action, एव verily हि for संसिद्धि supreme success, आभिता attained जनक-आदयः Janaka etc. लोक-समग्रं world welfare एव done, अपि also, सपश्यन् looking, कर्तुं to do, अर्हसि thou shouldst

20. For *Janaka* etc. have attained to supreme success verily through action, and even looking to the welfare of the world thou shouldst perform action

For the old king *Janaka* etc. attained to the Supreme Goal (*Atma* realization) by performing action, and

another reason for engaging in action is the doing good of the world Cf *Koorma* I—3—22 —

कमणा क्षीयते पापमैहिकं पौषिकं तथा ।

मन प्रसादमवेति ब्रह्मविज्ञायते नर ॥

By action past and present sins are destroyed, mind is cheered and the man becomes a *Brahma* knower

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

यत् what, यत् what, आचरति does, श्रेष्ठ great, तत् that, तत् that, एव alone, इतर other, जनः person, स he, यत् what प्रमाण example, कुरुते sets up लोक world तत् that, अनुवर्तते follows

21 Whatever a great man does the others also do the same and whatever example he sets the world follows it

In whatever way the great and wise persons act, the other men do the same and whatever rules of conduct, morality and religion they lay down the general public follows the same i.e., the masses walk in the foot steps of the great men Cf *Mahabharata*, III—1—20 —

मोहजालस्य योनिर्हि मूर्खैरेव समागमः ।

अहङ्गमनि धमस्य योनि साधुसमागमः ॥

The association with ignorant people causes delusion while the society of good men causes virtue to grow

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।

नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥

न not, मे for me, पार्थ Arjuna, अस्ति is, कर्तव्यं duty, त्रिषु in three, लोकेषु in world, किञ्चन any, न not, अनवाप्तं unattained, अवाप्तव्यं attainable, वर्ते engage, एव verily, च and, कर्मणि in action

22. Arjuna! There is no duty for me in the three worlds, nor there is anything attainable to be attained, but I engage in action.

The Supreme Lord in the form of great persons has nothing to do as a duty and has no attachment and desire for anything but still acts for the good of the world

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २२ ॥

यदि if, हि for, अहं I, not, वर्तेय I engage, जातु ever, कर्मणि in action, अतन्द्रित diligently, मम my, वर्त्मानु path, अनुवर्तन्ते follow, मनुष्या men, पार्थ Arjuna, सर्वश everywhere.

23 For if I were not ever to perform action diligently, then O Arjuna! men will follow my path everywhere.

If the Supreme Lord in the form of great men was not laboriously and constantly to perform action for the good of the world, then other people also would follow that example and all the business of the world would come to a stand still.

उत्सीदेयुरिमे लोका न कुर्या कर्म चेदहम् ।

सकरस्य च कर्ता स्यामुपहन्यामिमा प्रजा ॥ २४ ॥

उत्सीदेयु would be destroyed, इमे these, लोका worlds, न not, कुर्या I perform, कर्म action, चेत् if, अह I, सकरस्य of confusion च and, कर्ता cause, स्या be, उपहन्यां destroy, इमा these, प्रजा beings

24 If I were to perform no action, these worlds would be destroyed and I should be the cause of confusion and destruction of these beings

As stated in the last verse, if the great and wise men were not to perform action, other people would also stop to act and thus all the work of the world would come to a stand still and that would result in chaos and destruction of all beings of this world. Therefore the *Mahatmas* (great men) are born in the world for the good of mankind and to set an example of good conduct and virtue. Says *Mahabharata* III—32 11 —

उत्सीदेरन् प्रजा मर्वा न कुर्यु कर्म चेदमुवि ।

तथा ह्येता न वधेर कर्मचेदयत् भवेत् ॥

If no action is performed in the world the beings would perish, and if there was no action fruit the beings can not grow

सक्ता कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।

कुर्याद्विद्वास्तथाऽसक्तश्चिकीर्षुर्लोकसम्रहम् ॥ २५ ॥

सक्ता attached, कर्मणि in action, अविद्वांसं unwise, यथा as, कुर्यात् act, भारत Bharata, कुर्यात् should act, विद्वान्

wise, तथा so, असक्त unattached चिकीर्षु desirous, लोक-सग्रहं world-welfare

25. As the unwise act attached to actions, Arjuna! the wise should act unattached, desirous of the welfare of the world.

The ignorant people perform action with attachment and desire for enjoyment of sense objects. The wise should act for public good by teaching them to perform action without attachment by personal example so that they (ignorant) may also attain to supreme goal and bliss.

न बुद्धिभेद जनयेदज्ञानां कर्मसंगिनाम् ।

जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ २६ ॥

न not, बुद्धि-भेद intellect-confusion, जनयेत् should cause, अज्ञानां of deluded, कर्म-संगिनां of action-attached, जोषयेत् should induce, सर्व-कर्माणि all-actions, विद्वान् wise, युक्त unattached, समाचरन् acting

26 The wise should not confuse the intellect of the deluded attached to action but should induce them to action by acting unattached.

The wise persons should not mislead the ignorant persons by not performing action the reasons of which cannot be understood by them (ignorant). The wise should teach the ignorant to perform action without attachment by personal example.

प्रकृते क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कारविमूढात्मा कर्ताऽहमिति मन्यते ॥ २७ ॥

प्रकृते of nature, क्रियमाणानि performed, गुणैः by qualities, कर्माणि actions, सर्वशः everywhere, अहङ्कार विमूढ आत्मा egoism deluded person, कर्ता doer, अह I, इति thus, मन्यते thinks

27 The actions are performed everywhere by the qualities of nature but the person deluded by egoism thinks, 'I am the doer'

Actions are performed through the qualities of nature by the senses using the objects and thus gives rise to action fruits as pleasure and pain. The attachment to these fruits leads to desires and egoism by which the man forgets his superior character as *Atma* and regards himself as body the doer which he is not. See *Gita* XIII—29 Also Cf *Bhagawata* III—26—6 —

एवंपराभिध्यानेन कृत्स्नं प्रकृते पुमान् ।

कमसु क्रियमाणेषु गुणैरात्मनि मयतः ॥

Actions are performed by the qualities of nature but the man by thinking of the body regards himself as the doer

तत्त्ववित्तु महाबाहो गुणकर्मविभागयो ।

गुणा गुणेषु वर्तन्ते इति मत्वा न सज्जते ॥ २८ ॥

तत्त्ववित् truth knower, तु but, महाबाहो mighty armed, गुण कर्म विभागयो of quality action division, गुणा

qualities, गुणेषु in qualities. वर्तन्ते move, इति thus, मत्वा having regarded, न not, सज्जते is attached

28. But, O mighty armed (Arjuna) ! the truth knower of the division of qualities and action regarding that the qualities move in the qualities is not attached

The wise (knower of the Truth) person understands that the qualities of nature are the cause of action and not the *Atma* which is separate from action or non-doer and they therefore regard all actions to be the play of senses and the sense objects or working of the qualities of nature and as such they do not attach themselves and keep aloof from action fruits which are the cause of delusion and bondage, vide *Gita* XIII 29

प्रकृतेर्गुणसंभूढाः सज्जन्ते गुणकर्मसु ।

तानकृत्स्नविदो मन्दान् कृत्स्नविन्न विचालयेत् ॥ २६ ॥

प्रकृते. of nature, गुण-संभूढा qualities ignorant, सज्जन्ते are attached, गुण-कर्मसु in qualities-actions, तान् them, अकृत्स्न-विद imperfect-knowers, मन्दान् deluded, कृत्स्न-वित् all-knower, न not, विचालयेत् should confuse

29 The persons ignorant of nature's qualities are attached to the action of the qualities. The all-knowers should not confuse these deluded and imperfect knowers.

The persons not knowing the character of the qualities of nature regard themselves as the doers of action and are

thereby attached to the qualities of action (pleasure and pain) But the knowers of the nature's qualities as described in the last verse should teach the above mentioned ignorant and deluded persons not to be attached to the qualities of action but set personal example of unattachment so as to attain to liberation and Supremo Goal

मयि सर्वाणि कर्माणि संन्यस्यात्मा चेतसा ।

निराशीर्निर्ममो भूत्वा युद्धस्य विगतज्वर ॥ ३० ॥

मयि in me, सर्वाणि all, कर्माणि actions संन्यस्य having resigned, आत्मा चेतसा with *Atma* character thought, निराशी without desire, निर्मम without selfishness, भूत्वा having been युद्धस्य fight, विगत ज्वर freed of fever

30 Having resigned all actions into me with the thought of *Atma* character, do thou fight without desire, without selfishness and without fear

One should perform one's duty without egoism (attachment), desire and fear by resigning all action (fruits) to the Lord and regarding the *Atma* by character to be the Supreme Lord, non-doer and unattached, i.e. one should ever perform one's duty as an act of devotion to the Lord by realizing his supreme character and renouncing all attachments and desires

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवा ।

श्रद्धावन्तोऽनसूयतो मुच्यन्ते तेषां कर्मभिः ॥ ३१ ॥

ये who, मे my, मतं creed, इदं this, नित्यं ever, अनुतिष्ठन्ति follow, मानवा men, श्रद्धावन्त faithful, अनसूयत no fault-

finding, मुच्यन्ते are freed, ते they, अगि also, कर्मभिः from actions.

31. The men who ever follow this creed of mine full of faith and without fault finding they are also freed from actions

The persons who follow the *Gita* teaching of performing actions without attachment (*Karma Yoga*) as taught in this chapter with faith and devotion in the Lord are freed from action bondage of birth and death and thus attain to liberation i.e., performance of *Karma Yoga* with devotion in the Lord leads to Supreme Goal

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मनम् ।

सर्वज्ञानविमूढांस्तान् विद्धि नष्टानचेतसः ॥ ३२ ॥

ये who, तु but, एतत् this, अभ्यसूयन्त fault finding, न not, अनुतिष्ठन्ति follow, मे my, मतं creed, सर्व-ज्ञान-विमूढान् all-knowledge-ignorant, तान् them विद्धि know, नष्टान् ruined, अचेतसः deluded

32. But who are the fault finding and follow not this creed of mine, know them as ignorant of all knowledge, deluded and ruined.

The persons who do not practise the teaching of *Karma Yoga* with devotion in the Lord, never attain to *Atma* knowledge but become deluded and degraded for ever

सदृश चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यान्ति भूतानि निग्रहं किं करिष्यति ॥ ३३ ॥

सदृश according to, चेष्टते acts, स्वस्या his own, प्रकृते of nature, जानवान् wise, अपि even, प्रकृति nature, यान्ति attain, भूतानि beings, निग्रह restraint, किं what, करिष्यन्ति shall do

34 Even a wise man acts according to his nature The beings follow nature and what shall restraint do ?

The wise by attaining to *Atma* bliss may have no need to perform action for any personal gain as mentioned in verse 17 But even the wise should perform action for the good of the world Moreover the wise are also subject to nature and have to perform action through the force of nature and thus they cannot avoid in any way Cf *Mahabharata* III—32—3 —

कम स्वन्विह कतर्था जानताऽमित्रकशन ।

अकमाणो हि जीवन्ति स्यावरा नेतरे जना ॥

O the destroyer of foes! The wise must perform action for without performing action none can live except the immoveable

4 DESIRE AND SENSE CONTROL (34 43)

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ॥

तयोर्न प्रसूमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥

इन्द्रियस्य of sense, इन्द्रियस्य of sense, अर्थे in object, राग द्वेषौ desire disdain, व्यवस्थितौ dwelling, तयोर् of them, न not, वश control, आगच्छेत् attain, तौ they, हि for, अस्य his, परिपन्थिनौ enemies

34. Desire and disdain dwell in the sense objects. Do not be under the control of these two for they are his enemies

The sense objects of the five senses are called the abode or source of desire and disdain as the use of objects by the senses gives rise to pleasure and pain, one of which results in desire and the other in disdain. Thus the senses and their objects are the root cause of desire and disdain which constitute attachment and by overcoming the mind and intellect of man cause him delusion and bondage and therefore destroy him like an enemy.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

श्रेयान् better, स्वधर्म own-duty, विगुण. without qualities, पर-धर्मात् than other-duty, स्वनुष्ठितात् than well performed, स्वधर्मे in own duty, निधनं death, श्रेयः good, परधर्म. other's duty, भयावह frightful.

35 One's own duty without qualities is better than the well-performed duty of another. Death in one's own duty is good while other's duty is frightful

Performance of one's own duty though unqualified is better than another's duty pleasant in performance. Even death in the former leads to bliss while the latter is harmful i.e., performance of one's duty without qualities in the form of desire and disdain is superior to the

performance of the duty of another full of enemy like desire and disdain Even death in the former (action without attachments) leads to bliss and liberation while the latter (action with attachment) causes delusion and bondage Cf *Mahabharata* III—208—18 —

स्वकर्म त्यजतो ब्रह्मजघन इह दूरेयते ।

स्वकर्मनिरतो यस्तु धर्म स इति निश्चय ॥

O *Brahman* ! discarding of one's duty is looked here as a sin and one who performs his duty is certainly virtuous

N B This verse praises the performance of one's duty without attachment but it does not advocate the rigidity of caste and creed system

अर्जुन उवाच ।

अथ केन प्रयुक्तोऽय पापं चरति पूरुष ।

अनिच्छन्नपि बाष्पेय बलादिव नियोजित ॥ ३६ ॥

अथ and, केन by what, प्रयुक्त controlled, अथ this, पाप sin, चरति commits, पूरुष man, अनिच्छन् unwillingly, अपि even, बाष्पेय Krishna बलात् from force, इव like, नियोजित impelled

36 Arjuna said—but controlled by whom does a man unwillingly commit this sin as if, O *Krishna* ! impelled by force

Arjuna asks Sri *Krishna* to explain to him the causes by which a man is forced to commit sin by performing his action with desire and disdain or attachment

which forcibly leads him to delusion and bondage as no one likes to do an evil thing and suffer for it

श्रीभगवानुवाच ।

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७ ॥

काम desire, एष this, क्रोधः anger, एष this, रजः-गुण-समुद्भव *Raja*-quality-born, महा-अशन great-eater, महा-पाप्मा great-sinner, विद्धि know, एनं this, इह here, वैरिणं enemy

37. The Lord said This desire and this anger born of the *Rajas* quality is the great eater and great sinner and do thou know this here as the enemy

Desire is the longing to enjoy some object and anger is the feeling caused when one's desire is not fulfilled or thwarted This desire is caused by one's *Rajas* quality of nature (see *Gita* XIV 7 and 12) The desire is never satiated but the more it is fed the more it grows It is the root cause of all sins which a man commits with its influence This desire or its off shoot anger is the enemy of man as it causes him delusion, bondage and leads to his ruin Says the *Mahabharata* III 2 35:

तृष्णा हि सर्वपापिष्टा नित्योद्वेगकरी स्मृता ।

अधर्मबहुला चैव धोरा पापानुबन्धिनी ॥

The desire is very sinful and causes restlessness It binds one with impiety and sin.

धूम्राग्निवत् षड्विधाऽऽदशो मलान् च ।

घणान्ननो दृता गमस्या तैश्च दमातृतम् ॥ ३८ ॥

धूम्रा by smk dr, अग्निवत् is covered, षट् six, विधा as, दमातृतम् by that, घणान्ननो d, दृता by dust and च and घमस्या, तैश्च by that, दमातृतम् covered, तैश्च by that, दमातृतम् covered

38 As fire is covered with smoke, mirror with dust and as embryo is covered with focus so this is covered with that

As mentioned in II—6 fire and anger by overruling the mind and intellect cause delusion and ruin of man and he becomes blind to the *Atma* knowledge, which is thus covered or obscured like fire by smoke, mirror by dust and focus by milk etc. i.e. desire and an error or attachment to pleasure and pain form a curtain shrouding the inner light (man)

आवृतं मा भेत न क्षत्रिणा निर्यधरिणा ।

वामरूपं वीर्यं दुष्परिणामिनं च ॥ ३९ ॥

आवृतं covered, मा नो knowledge, मा by this क्षत्रिणा of wise, निर्यधरिणा by constant enemy, वामरूपं by desire form, वीर्यं Arjuna दुष्परिणामिनं by unsuitable, अवृतं by fire, च and

39 The knowledge of the wise is covered by this constant enemy and unsuitable fire in the form of desire, O Arjuna!

The desire ruins a man like an enemy by covering his *Atma* knowledge and causing him

delusion. The desire is insatiable and like fire it grows by indulgence. The wise should therefore check and destroy desire by self control of mind, body and senses. Cf. *Mahabharata* III 2 37.

अनाद्यन्ता तु सा तृष्णा अन्तर्देहगता तृष्णाम् ।

विनाशयति भूतानि अयोनिज इवानल ॥

This thirst (desire) is without beginning and end and by entering the heart of beings it burns them like fuel

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।

एतेर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ४० ॥

इन्द्रियाणिसenses, मन mind, बुद्धि intellect, अस्य its, अधिष्ठान abode, उच्यते is called, एतै through these, विमोहयति deludes, एष this, ज्ञानं knowledge, आवृत्य having covered, देहिनं embodied

40 The senses, mind, and intellect are called its abode and covering the knowledge through these it deludes this embodied (person).

The desire causes delusion to man by affecting and overcoming his senses, mind and intellect which are thus called its resting places and it is the controlling or closing of these places that causes its destruction i.e. when the senses, mind and intellect are weak they are invaded and overcome by desire, but when they are strong and controlled they don't allow it to affect or enter into them.

तस्मात्प्रमिद्विद्यायादौ नियम्य मरुतपम ।

पाप्मानं प्रजहि होन ज्ञानविज्ञाननाशनम् ॥ ४१ ॥

तस्माद् therefore, त्वं thou इन्द्रियाणि senses, आदौ first, नियम्य having restrained मरुत अपम Bharata great, पाप्मानं sinful, प्रजहि discard हि truly एवं thus, ज्ञान विज्ञान नाशनं I knowledge realization destroyer

41 Therefore Arjuna! having first restrained the senses do thou discard this sinner and the destroyer of knowledge and realization

The desire can be destruction of knowledge and realization of the Lord and delusion to man and it is the root cause of all sin and evil As the sense organs are the source and resting place of this desire as referred to in verses 34 and 40 therefore it is by control of the sense organs that the desire can be suppressed and destroyed Cf *Mahabharata* VII—177—2) —

कामं जानामि तं मूलं सकल्पात्कलं जायम ।

न त्वां सकल्पयिष्यामि समूलो न भविष्यसि ॥

O desire! I know where lies thy root Thou hast thy birth in the mental thoughts I shall not think of thee and then thou shalt cease to exist together with thy root

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्य परमन ।

मनसस्तु परा बुद्धिर्यो बुद्धे परतस्तु स ॥ ४२ ॥

इन्द्रियाणि senses, पराणि great, आहुः they say, इन्द्रियेभ्य from senses, परं great, मन mind, मनसः from mind, तु and,

परा great, बुद्धिः intellect, य who, बुद्धेः from intellect, परतः great, तु and, स. he

42. They say that the senses are great, the mind is greater than the senses, the intellect is greater than the mind and who is greater than the intellect is He.

The sense organs are very strong and overcome even a wise man. But the senses are subject to mind which is therefore stronger than the senses. The mind is ruled by the intellect which is therefore stronger than the mind. The intellect is a messenger of *Atma* (soul) who is therefore stronger than the intellect. Thus *Atma* is Supreme and Lord of all mental faculties and it is only through engagement in *Atma* contemplation that they can be controlled and suppressed. Cf. *Kathaballi* I 3 10,

इन्द्रियेभ्य परा ह्यर्था अर्थेभ्यश्च परं मनः । ।

मनसश्च परा बुद्धिर्बुद्धेरात्मा महान् पर ॥

The sense objects are greater than sense organs, the mind is greater than sense objects, the intellect is greater than mind and the *Paramatma* (Supreme soul) is greater than intellect.

एवं बुद्धेः परं बुद्ध्वा सस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४३ ॥

एव thus, बुद्धेः from intellect, पर great, बुद्ध्वा having known, सस्तभ्य having restrained, आत्मान self, आत्मना by

the *Atma* यदि दीर्घ शत्रु enemy, महाबाहो mighty armed, काम रूप desire form, दुर्गाद् difficult to overcome

43 Thus knowing the greater than the intellect and restraining the self by the *Atma*, O Arjuna! do thou discard the enemy in the form of desire and difficult to overcome.

As the *Atma* is the supreme of all, the attainment of his knowledge and contemplation leads to the control of self (senses, mind and intellect) and the control of the self causes the destruction of desire which is so difficult to overcome and which by causing delusion ruins a man like an enemy.

Thus ends Chapter III called the *Karma* (action) *Yoga*.

CHAPTER IV

KNOWLEDGE YOGA.

This chapter describes the attainment of *Atma* knowledge through *Karma Yoga* and deals with the following subjects -

- (1) Origin of *Karma Yoga* 1 5;
- (2) Divine birth and action 6 14
- (3) Action with inaction 15 23,
- (4) Sacrifice actions and their effect 24 32, and
- (5) Greatness of knowledge 33 42

श्रीभगवानुवाच ।

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

विवस्वान्मनवे प्राह मनुर्दिवाकवेऽब्रवीत् ॥ १ ॥

I. ORIGIN OF YOGA (1-5)

इमं this, विवस्वते for sun, योग *yoga*, प्रोक्तवान् declared, अहं I, अव्ययं imperishable, विवस्वान् Sun, मनवे for Manu, प्राह told, मनु Manu, इक्ष्वाकवे for Ikshwaku, अब्रवीत् said.

The Lord said I declared this imperishable *Yoga* to *Vivaswan*, *Vivaswan* told it to *Manu* and *Manu* said it to *Ikshwaku*.

The *Karma Yoga* is of very old origin and has been revealed through the *Vedas* and *Shastras* by the ancient

ancient Rishis and he communicated to them by the Lord Himself and thus spread in the world.

Mitraswan—The Son of the preceptor

Manu—Son of Manu was the preceptor of the present race of mankind.

Ishwaku—Son of Maru and the first king of the dynasty of the Solar line.

एष पश्यमानमिमं राजर्षयो विदुः ।

स राजसूयं महता यागा महोपायाय ह २ ॥

एष the son of Manu, पश्यमानं saw, अिमं saw, एष the son of Manu, राजसूयं royal sacrifice, महता यागा by large sacrifice, महोपायाय for the great benefit, ह २ ॥

2 Thus passing in succession, the royal sages knew it but O Arjuna! the Yajna has been lost here owing to long time.

As mentioned in the last verse the *Asteya Yoga* as communicated by the Lord to the ancient sages spread amongst the wise men of the world but later on owing to lapse of long time the people forgot its original and real meaning, and began to interpret it wrongly and differently.

स पश्यामया सऽद्य योगं प्रोक्तं पुरातनम् ।

मत्तोऽसि मे सखा चेति वदन्त्येते दुष्टमम् ॥ ३ ॥

स that, पश्यामया verily saw, सऽद्य today, योगं Yoga, प्रोक्तं declared, पुरातनम् ancient,

भक्त devotee, असि thou art, मे my, सखा comrade, च and, इति thus, रहस्यं secret, हि for, एतत् this, उत्तमं supreme

3 That very ancient *Yoga* has been declared to-day by me to thee, for thou art my devotee and comrade and it is the supreme secret.

The *Karma Yoga*, which was revealed to the ancient sages and whose real meaning had been lost by lapse of time, is again declared through the *Gita* teaching for the benefit of Arjuna like devotees, for it is a most supreme secret and is communicated only to worthy persons Cf *Koorma* II 2 3

गुह्याद्गुह्यतम साक्षाद्गोपनीयमग्रयत्नत ।

वक्ष्ये भक्तिमतामग्र युष्माकं ब्रह्मवादिनाम् ॥

This is most secret and should be kept confidential with great care I tell it to thee because thou art my devotee and knower of *Brahma*

अर्जुन उवाच ।

अपरं भवतो जन्म परं जन्म विवस्वतः ।

कथमेतद्विजानीयाम् त्वमादौ प्रोक्तवानिति ॥ ४ ॥

अपर later, भवत your, जन्म birth, परं prior, जन्म birth, विवस्वत of Vivaswan, कथ how, एतत् this, विजानीयां may know, त्व thou, आदौ in beginning, प्रोक्तवान् declared, इति thus

4 Arjuna said Later was thy birth and prior the birth of *Vivaswan* How may I know that thou declared it in the beginning ?

The object of this verse is not to indicate the scepticism of Arjuna about the divinity of Lord Krishna, but to indicate Arjuna's desire to know the doctrine of the migration of souls and the aim and object of incarnation of the Lord.

भोमनवायुवाच ।

वृत्ति मे जन्तूनि जन्मानि तव शार्चुन ।

तान्यहं येदं स्वयाणि न त्वं येस्य परतप ॥ ५ ॥

वृत्ति many मे my जन्तूनि passed, जन्मानि birth, तव thy, च and शार्चुन Arjuna, तानि them, अहं I येदं I know, स्वयाणि all न not र्वं thou यस्य I knowest परतप burner of fire

5 The Lord said — Arjuna 'many births of mine and thine have passed I know them all, but, O Burner of souls' thou I knowest them not

The Supreme Atma as the embodied soul undergoes many births and deaths. The one is all knower and omniscient but the other becomes deluded through attachment. The Mahatmas (sages) being unattached are undeluded and knowers (wise) but the deluded people know not the supreme character of their self.

2 DIVINE BIRTH AND ACTION (6-14)

अजोऽपि सन्नययात्मा भूतानामीश्वरः । अपि सन् ।

प्रति स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ ६ ॥

अजः unborn, अपि though, सन् being, अयय आत्मा imperishable soul, भूतानां of creatures, इश्वर lord, अपि also,

मन् being, प्रकृतिं nature, स्वां own, अधिष्ठाय having dwelt, संभवामि I am born, आत्म-मायया by self-illusion

6. Though birthless, imperishable soul and the Lord of beings, I am born by dwelling in my own nature through self-illusion.

The Lord is unborn, eternal, master and the highest of all, but still by union with nature, he assumes a body and is born as an embodied being by self delusion for good of the world. This is called the embodiment or incarnation of the Supreme Soul Cf *Adhbbhuta* XI 24

नित्य सर्वत्रगो ह्यात्मा कूटस्थो दोषवर्जित ।

एक स भिद्यते शक्त्या मायया न स्वभावत ॥

The *Atma* is eternal, all pervading and faultless. He is one but through the powerful *Maya* becomes many though not from his character

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदाऽत्मानं सृजाम्यहम् ॥ ७ ॥

यदा when, यदा when, हि for, धर्मस्य of virtue, ग्लानिः decay, भवति becomes, भारत Bharata, अभ्युत्थान increase, अधर्मस्य of vice, तदा then, आत्मान self, सृजामि I create, अहम् I

7. Whenever there is a decline of virtue and increase of vice, then O Arjuna! I create myself.

Whenever there is a fall of virtue and growth of vice there is an incarnation of the Lord or birth of Mahatmas (great persons) for protection and good of the world etc., whenever there is great sin and suffering of the people anywhere in the world, great souls are born for their help and relief says Mata Bharata III—189—28 —

दैत्या दित्यासुरनाथ भवन्त्या मृतमयीः ।

सद्यः पृथग्विस्मरन्मिम्यदोषावन्ति दारणा ॥ २८ ॥

तदाहं संस्रामि मृदुषु शुभमममाम् ।

प्रविष्टो मानुष दहं सर्वं प्रथमवाम्यहम् ॥ २९ ॥

When fearful and cruel devils and demons are born on this earth and who can not be put down by even the chief gods, then I take birth in the family of sages and having assumed a human body establish peace there

परित्राणाय साधूनां विनाशाय च दुष्टकाम् ।

धर्मसंस्थापनायै संस्रामि युगे युगे ॥ ३० ॥

परित्राणाय for protection साधूनां of sages विनाशाय for, destruction, च and, दुष्टकाम् of evil doers, धर्म-संस्थापनायै for virtue-establishment sake, संस्रामि I am born, युगे in age, युगे in age

8 For protection of the sages, destruction of evil doers, and establishment of virtue, I am born from age to age

This verse explains the aim and object of incarnation of the Lord and great persons (Mahatmas) etc., protection of the poor and sufferers, destruction of the

wicked and guilty and restoration of law and order in the world whenever necessary.

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ६ ॥

जन्म birth, कर्म action, च and, मे my, दिव्यं divine, एवं thus य who, वेत्ति knows, तत्त्वतः truly, त्यक्त्वा having left, देहं body, पुनर्-जन्म re-birth, न not, एति goes, मां me, एति comes, स he, अर्जुन Arjuna

9. Who thus truly knows my divine birth and action, he on leaving the body comes to me, and O Arjuna! goes not to rebirth

A man who understands the cause and object of incarnation and the birth and doings of great persons attains to knowledge of the Lord and he is thus liberated from the bondage of rebirth for ever & constant thinking of the birth and deeds of the great sages (*Mahatmas*) leads to knowledge and liberation

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥

वीत-राग-भय-क्रोधा freed from-desire-fear-anger, मत-मया me-absorbed, मा me, उपाश्रिता refuted, बहव many, ज्ञान-तपसा by knowledge-austerity, पूता purified, मद्-भावं my-state, आगता attained

10. Freed from desires, fears and anger, absorbed in me, refuted in me, and purified by knowledge austerity, many have attained to my state.

This verse shows the means by which one can acquire knowledge and attain to the Lord, viz (1) renouncing of all desires fears and anger, (2) merging of one self in the Lord by deep contemplation, (3) seeing refuge in the Lord by devotion and faith, (4) and ever exerting for attainment of knowledge i.e. engaging in knowledge path (renunciation) contemplation path, Devotion path and Action path

य यदा मा प्रपद्यते तास्तथैव भजाम्यहम् ।
समं यत्मानुधत्तं तनुष्या पार्थ सवश ॥ ११ ॥

य who, यदा as, मा me, प्रपद्यते worship, तास् thee, तथा so, ण्य verily, भजामि worship, अह I सम my यत्न path, अनुधत्त न follow, तनुष्याः men, पार्थ Arjuna, सवश every where

11 Who worship me as, so I worship them, Arjuna ! men follow my path everywhere

All persons worship the Lord either directly or indirectly through other gods who are of his form and thus the Lord is the receiver of all worship and rewarder of its fruits, and as the people worship him so he rewards them i.e. fruits of all actions accrue according to the nature and quality of those actions or one reaps as he sows Cf *Mahabharata* XIV—17—30 —

नत गुमागुमं कृत्वा लभते सयदहिन ।
इद्वैशेषाच्चान् भोगान् प्राप्नुवति स्वकमभिः ॥

All embodied beings performing good and bad

actions attain to them (fruits) and even here enjoy their great and small pleasures

कांक्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।

क्षिप्र हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥

कांक्षन्त desirers, कर्मणा of actions, सिद्धिं success, यजन्ते worship, इह here, देवता gods, क्षिप्र soon, हि verily, मानुषे in human, लोके in world, सिद्धि success, भवति becomes, कर्मजा action-born

12 The desirers of action success, worship the gods here and verily there is success soon born of actions in the human world.

Persons attached to action fruits (pleasure and pain) in this world worship other gods for attainment of their desires and such persons soon attain to their desires in this world, as the world being composed and bound by actions, the worshippers of gods with attachment are quickly led to their action fruits in the form of pleasure and bondage, while the worshipers of the Lord without attachment attain to liberation and supreme bliss See *Gita* VII-23

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ १३ ॥

चातु-वर्ण्यं four-castes, मया by me, सृष्टं created, गुण-कर्म-विभागशः from quality-action-division, तस्य its, कर्तार doer, अपि also, मां me, विद्ध्य know, अकर्तार non-doer, अव्ययं imperishable

13. The four castes have been created by

the division of qualities of actions and know me their creator also as the non-doer and imperishable

The four castes are divided according to the quality of their actions (as *Sattva*, *Raja* and *Tama*) and therefore depend on action and not on birth. The Lord being beyond the qualities and unattached is therefore not the doer of actions or enjoyer of their fruits but free and imperishable as explained in the next verse Cf *Bhagawata* XI—17—18 —

विप्रक्षत्रियविट्शूद्रा मुग्धादुरादजा ।

यैरात्मसु यन्मति य भात्माचारलक्षण ॥

From the mouth, arms, thigh and feet of one universal form have sprung the *Brahmanas*, *Kshatriyas*, *Vaishyas* and *Shudras*. They have become of separate castes according to the qualities of their actions

न मा क्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।

इति मा योऽभिजानाति कम्भि न स बध्यत ॥ १४ ॥

न not, मा me, क्माणि actions, लिम्पन्ति taint, न not, मे for me, कर्मफल in action fruit, स्पृहा desire, इति thus, मा me, य who, अभिजानाति knows, कम्भि by actions, न not, स he, बध्यते is bound

14 Actions taint me not and I have no desire for action fruits. He who knows me thus is not bound by actions

The *Atma* having no desire for action fruits is not

bound by action and ever remains free and imperishable

A person understanding this character of *Atma* (soul) performs all actions without attachment to action fruit and is liberated from all bondage, Cf *Bhagawata* IV 11 25

स एव विश्व सृजति स एवावति हति च ।

अथापि ह्यनहकाराज्ञाज्यते गुणकर्मभि ॥

He is the creator, supporter and destroyer of all the world but he is not tainted by qualities of actions on account of having no egoism

3 ACTION WITH INACTION. (15-23),

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभि ।

कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतर कृतम् ॥ १५ ॥

एवं thus, ज्ञात्वा having known, कृतं performed, कर्म action, पूर्वै by ancient, अपि also, मुमुक्षुभिः by liberation seekers, कुरु perform, कर्म action, एव verily, तस्मात् therefore, त्व thou, पूर्वै by ancient, पूर्वतर before, कृतं performed.

15 Knowing thus the action was also performed by the ancient liberation seekers. Therefore do thou also perform action as performed before by the ancients.

The ancient sages knew that the *Atma* (self) has no attachment for action and its fruits, and hence they performed action without attachment and thus attained to liberation and Supreme Goal Therefore the other people should also perform action without attachment and thereby attain to liberation and bliss.

किं कम किमपि मेति कथयोऽप्यत्र मोहिता ।

तत्ते कम प्रथ वामि यज्ज्ञात्वा मोक्षयसेऽनुगात् ॥ १६ ॥

किं what, कम action, किं what, भ्रम inaction, इति thus, कथय wise, अपि even अत्र in that, मोहिता deluded, तत् that, त् for thee, कम action प्रथयामि I shall tell, यत् which, ज्ञात्वा having known मोक्षयसे shall be liberated, अनुगात् from evil

16 What is action and what is inaction in that even the wise are deluded I shall tell thee that action by knowing which thou shalt be liberated from evil

It is very difficult to understand the true aim and object of action and inaction and this is a matter of controversy even amongst the wise. Some regard all actions as evil and recommend their renunciation, some excepting the sacrifice denounce all other actions and some advise the performance of prescribed actions while some favour only the renunciation of action fruits (pleasure and pain). The *Gita* therefore teaches the performance of actions with renunciation of attachment (*Karma Yoga*) which leads to attainment of knowledge and liberation and by which action and inaction become the same.

कमणो ह्यपि बोद्धव्यं बोद्धव्यं च विक्रमणः ।

अकमणश्च बोद्धव्यं गहना कमणो गति ॥ १७ ॥

कमण of action, हि for, अपि also, बोद्धव्यं knowable, बोद्धव्यं knowable, च and, विक्रमणः of evil action, अकमण

of inaction, च and, बोद्धव्यं knowable, गहना- deep, कर्मण of action, गति. course

17 Action should be known, evil action should be known and also inaction should be known. Deep is the course of action

Action is the use of sense objects by the sense organs and it thus comprises all the bodily and worldly work. Inaction is the stoppage, cessation or destruction of action. Evil action is all prohibited and wrong action that causes some harm and disapproval. All actions should be investigated and known by man for his good both in this world and the other one. The course of action (fate) is called deep and difficult as it cannot be avoided, but has to be followed by all forcibly whether one likes it or not.

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥

कर्मणि in action, अकर्म inaction, यः who, पश्येत् may see, अकर्मणि in inaction, च and, कर्म action, य who, स. he, बुद्धिमान् wise, मनुष्येषु in men, स he, युक्त steady, कृत्स्न-कर्म-कृत् all-action-doer

18 Who sees inaction in action and action in inaction, he is 'wise amongst men' and the 'steady performer' of all actions.

A person who performs action with his body and regards himself as non-doer and who while doing nothing

himself regards the body as the doer of action i.e. a person who has no attachment with action and whose actions are performed naturally by the body is both a knower (*Gyānee*) and also a performer of action without attachment (*Karma Yogee*) as described in *Gita* VI—I The next five verses also depict the character of a similar *Yogee*

यस्य सर्वे समारम्भा कामसकटपयर्जिता

ज्ञानाग्निदग्धकर्माणस्तमाहु पण्डित युधा ॥ १६ ॥

यस्य whose, सर्वे all, समारम्भा undertakings, कामसकटपयर्जिता desire mentality freed ज्ञानाग्निदग्धकर्माण् of knowledge fire burnt actions, तं him आहुः they call, पण्डित wise, युधा learned

19 Whose all undertakings are freed from the mental desires and whose actions are burnt by the fire of knowledge, he is called wise by the learned

A person who performs his actions without mental desires or attachments, has his actions burnt or destroyed and he thereby attains to knowledge. This is *Karma Yoga* by renunciation of desires and it leads to knowledge and liberation. Cf *Yoga Vashishta* II—2—१ —

वासनातानर्थं रान मोक्ष इत्युच्यते शुभ्र ।

पदायवासनादार्थं बन्ध इत्यभिधीयते ॥

O Rama! the wise call the freedom from desires liberation and the attachment to desires is called bondage.

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित् करोति सः ॥ २० ॥

त्यक्त्वा having renounced, कर्म-फल-आसङ्गं action-fruit-attachment, नित्य-तृप्त. ever-contented, निराश्रय without desires, कर्मणि in action, अभिप्रवृत्त performing, अपि even, न not, एव verily, किञ्चित् any, करोति does, सः he

20 Having renounced attachments to the action fruits and ever content and without desires, though performing action, he does nothing

A person performing actions without any attachment to action fruits (pleasure and pain) becomes calm, steady and indifferent and thereby attains to freedom from action bondage and supreme bliss. This is *Karma Yoga* by renunciation of action fruits and it leads to liberation

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।

शरीर केवल कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥

निराशी. without desire, यत-चित्त-आत्मा of controlled-mind-person, त्यक्त-सर्व-परिग्रह renounced-all-collections, शरीर body, केवल only, कर्म action, कुर्वन् performing, न not, नाप्नोति incurs, किल्बिषम् sin

21 A person of controlled mind without desires, renouncing all collections, by performing only bodily actions incurs no sin.

A person who by controlling his mind renounces all desires for 'worldly objects' and performs all actions

without attachment is freed from all sins, pain and bondage. This is *Karm Yoga* with control of mind and it leads to freedom from sin and bondage of the world.

यदृच्छामसमुष्टो द्वा द्वाताता विमत्सरः ।

समः सिद्धावसिद्धौ च कृत्याऽपि न निबद्धयते ॥ २२ ॥

यदृच्छा-लभः समुष्टः unsolicited gain satisfied द्वा-द्वा भतीत-
pair of opposite-crosser विमत्सरः without envy, सम
equal, सिद्धौ in success, असिद्धौ in failure च and, कृत्या
having acted, अपि even, न not, निबद्धयते is bound

22 One satisfied with unsolicited gain,
crosser of the pair of opposites, without envy,
equal in success and failure, though acting is
not bound

A person having no desires and attachments for
pleasure and pain and steady and equal in success and
failure, is ever contented and satisfied and is liberated
from action bondage. This is *Karma Yoga* with
renunciation of pair of opposites and steadiness of
mind and it also leads to liberation Cf *Mahabharata*
XIV—19—5 —

न कस्यचित् सृष्टयते न च जानाति कश्चनम् ।

निद्वन्द्वं वीतरागात्मा मयया मुक्त एव स ॥

Who wants nothing, knows nothing, renounces all
pairs of opposites, and is without attachment, he attains
to liberation

गतसंगस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरत् कम समं प्रप्रीयते ॥ २३ ॥

गन-सगस्य of freed-attachment, मुक्तस्य of liberated, ज्ञान-अवस्थित-चेतस. of knowledge-attained-mind, यज्ञाय for sacrifice, आचरत of engaged, कर्म action, समग्र all, प्रविलीयते is destroyed

23. Of one engaged in sacrifice and whose mind has attained to knowledge and freed from attachments and desires, all actions are destroyed.

A person who performs his sacrifice action by renouncing all attachments and desires for sensual objects attains to knowledge and is freed from bondage of rebirth by destruction of all action fruits. This is *Karma Yoga* with renunciation of attachment and leads to knowledge and liberation

4 SACRIFICE ACTION (24-32).

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

ब्रह्म-भर्पण *Brahma*-offering, ब्रह्म हविः *Brahma*-oblation, ब्रह्म-अग्नौ in *Brahma*-fire, ब्रह्मणा by *Brahma*, हुत sacrificed, ब्रह्म *Brahma*, एव alone, तेन by him, गन्तव्य obtainable, ब्रह्म-कर्म-समाधिना by *Brahma*-action-contemplator.

24. Whose offering is *Brahma*, oblation is *Brahma*, sacrifice is *Brahma*, in the fire of *Brahma*, such contemplator of *Brahma* in all actions attains to the *Brahma* alone.

Some persons regarding *Brahma* as all pervading and all in all perform their actions by using the *Brahma* in all actions. They are the performers of *Brahma* sacrifice and attain to *Brahma* i.e. the performers of *Brahma* actions for *Brahma* attain to *Brahma*. This is (1) *Brahma* devotion sacrifice.

ईदमेवापरे यन् योगिनः पशुवायत ।

ब्रह्मात्मैव यन् यमेवैवाहुस्तुति ॥ २५ ॥

ईदमेवा अपरे some persons, यन् sacrifice, योगिनः Yogees, पशुवायत offer, ब्रह्मात्मैव in *Brahma* fire, अपरे some, यन् sacrifice, यान् by sacrifice, यन् यत् इ, इपशुस्तुति offer sacrifice.

25 Some *Yogees* offer the sacrifice to the God and some offer the sacrifice to the sacrifice by the sacrifice in the fire of *Brahma*.

Some *Yogees* perform sacrifice for worship of the Lord as god and some perform sacrifice to sacrifice (*Atma*) by the sacrifice (person) for attainment of *Brahma* i.e. some *Yogees* offer sacrifice to the gods while others perform the *Atma* or person sacrifice for attainment of *Brahma*. This is (2) God and *Atma* sacrifice.

श्रोत्रादीनाद्रियाण्य ये सयमागिषु जुहति ।

शब्दादिन्धिययानय इन्द्रियाग्निषु जुहति ॥ -६ ॥

श्रोत्र भादीन् ear etc, इन्द्रियाणि senses, अ य other, सयम अभिषु in restraint fire, जुहति sacrifices, शब्द भादीन् sound etc., विषयान् objects, अ य other, इन्द्रिय अभिषु in sense fire, जुहति sacrifices.

26. Some sacrifice the ear etc. senses in the fire of sense restraint, and some sacrifice the sense object of sound etc., in the fire of the senses.

Some *Yogees* perform the sacrifice of sense organs by restraining the senses from sense objects while others perform the sacrifice of sense objects by using the sense objects without enjoyment by the restrained senses i.e. some *yogees* strive for control of sense organs and some for use of sense objects without attachment. This is (3) sense organs and sense objects sacrifice

सर्वाणिन्द्रियकर्माणि प्राणकर्माणि चापरे ।

आत्मसंयमयोगाग्नौ जुहति ज्ञानदीपिते ॥ २७ ॥

सर्वाणि all, इन्द्रिय-कर्माणि sense-actions, प्राण-कर्माणि life actions, च and, अपरे other, आत्म-संयम योग-अग्नौ in self-restraint-*Yoga* fire, जुहति sacrifices, ज्ञान-दीपिते in knowledge-kindled

27 Some sacrifice all the actions of the senses and life actions in the knowledge kindled fire of self restraint *Yoga*.

Some *Yogees* perform the sacrifice of all bodily and life breath actions by completely subduing and suppressing the mind through *Yoga* practice i.e. some *Yogees* engage in *Patanjali Yoga* sacrifice for completely suppressing the mind by suspension of all bodily functions and even the life breath activity. This is (4) *Patanjali Yoga* sacrifice

द्वयधर्मा नपौषज्ञा योगयज्ञान् यजिषरे ।

न्यासपायनान् यज्ञाञ्च यतश्च सन्निवसता ॥ २८ ॥

द्वयधर्मा wealth & sacrifices, नपौषज्ञा not this sacrifice, योग यज्ञा योग-sacrifices, यज्ञा and यतश्च there, न्यासपायनान् sacred study in which sacrifices, and यतश्च योगसंनिवसता of rigid worship.

28 Some are the wealth-sacrificers, austerity-sacrificers, Yoga-sacrificers and some Yogis of rigid worship are the sacred study and knowledge-sacrificers.

Some *Yogas* by making gifts perform wealth-sacrifice some by engaging in austerities perform austerity-sacrifice some by engaging in contemplation perform *Yoga*-sacrifice and some by study of the *Uddes* and *Shastras* and striving for knowledge perform the knowledge-sacrifice (which is called rigid as it is hard to acquire knowledge). Thus sacrifice of wealth etc. is (i) the *Dharma Karma* or good action-sacrifice.

अपाने जुहति प्राणं नागैऽपानं तथाऽपरे ।

प्राणापातगतौ स्तृवा प्राणायामयवराणां २९ ॥

अपाने in incoming breath जुहति sacrifices, प्राणं out going breath, प्राणे in Prana, अपानं *Apāna* मथा and, अपरं same, प्राण अपान *Prana-apāna*, गति course स्तृवा having restrained, प्राणायाम *Prāṇāyama*, वरायण devotees.

29 Some sacrifice *Prana* (outgoing breath) into *Apāna* (incoming breath) and some sacrifice

Apana into *Prana* and some are the devotees of *Pranayama* (sacrifice) by restraining the course of *Prana* and *Apana*

Some *Yogees* perform *Porak Pranayama* by drawing the breath in, some perform *Rechak* by drawing the breath out, while some perform *Kumbhak* by stopping both inner and outer breaths *Pranayama* is a system of regulating breath by which the mind is controlled and calmed for success of *Yoga* practice This is (6) *Pranayama* sacrifice Cf, *Bhagawata* III 28 10.

मनोऽचिरात् स्याद्विरज जितश्वासस्य योगिन ।

वायवसिभ्यां यथा लोहं ध्माते त्यजति वै मलम् ॥

As gold is purified by heating it in glowing fire so by the performance of *Pranayama* the mind of the *Yogee* is freed from the impurities

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।

सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥

अपरे some, नियत-अहाराः of regulated-food, प्राणान् *Prana*, प्राणेषु in *Prana*, जुह्वति sacrifices, सर्वे all, अपि also, एते these, यज्ञ-विद sacrifice-knowers, यज्ञ-क्षपित-कल्मषा of sacrifice-destroyed-sins

30. Some *Yogees* of regulated food sacrifice *Prana* into *Prana*. All these are the knowers of Sacrifice and destroyers of sins by sacrifice.

Some *Yogees* also perform *Prana* into *prana* sacrifice by stopping and restraining the *Prana* breaths one by one.

The regulated food by weakening the senses facilitates the practice of *Pranayama* and thereby brings about the control of mind. The persons who know the significance of all the above mentioned six sacrifices and perform them as such are freed from sin or bondage and attain to supreme bliss.

यज्ञशिष्टाभृतमुजो यान्ति ब्रह्मसनातनम् ।

नाय क्षाप्तस्य यज्ञस्य कुतश्च्य बुद्धसत्तम ॥ ३१ ॥

यज्ञ शिष्ट भृत्य मुञ्च sacrifice remains-nectar enters, यान्ति attain ब्रह्म *Brahma* सनातन eternal न नात, अयं this, लोक- world, अस्ति is अयस्य of नो- sacrifice कुत where, अ-यः other, बुद्धसत्तम *Auru* Supreme

31 The enjoyers of the nectar like remains of sacrifice attain to the eternal *Brahma*. This world is not O Arjuna! for the non sacrificer, how the other?

The performers of the sacrifice attain to Supreme Goal or *Brahma* but the persons who perform no sacrifice attain to no success either in this world or in the other.

एव बहुविधा यज्ञा वितता ब्रह्मणा मुये ।

कमजाविद्धिता सर्वनिघ क्षात्वा विमोक्ष्यसे ॥ ३२ ॥

एवं thus, बहु विधा many kinds, यज्ञा sacrifices, वितता spread, ब्रह्मणः of *Brahman*, मुये in, mouth, कम जान् action born, विद्धि I know, तान् them, सर्वान् all, एवं thus, ज्ञात्वा having known, विमोक्ष्यसे shalt be liberated

32 Thus many kinds of sacrifices are spread

in the mouth of the *Brahma* and know them all as born of action and thus knowing thou shalt be liberated

Many kinds of sacrifices like the above mentioned ones (21-30) are scattered about in the *Vedas* the mouth piece or word of *Brahma*, and all these sacrifices are actions for the maintenance and good of the world (*Karma Yoga*) and a person who performs them as such attains to knowledge and liberation

5 GREATNESS OF KNOWLEDGE (33-42)

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥

श्रेयान् superior, द्रव्यमयान from wealthful, यज्ञात् from sacrifice, ज्ञान-यज्ञ knowledge sacrifice, परन्तप burner of foes, सर्व all, कर्म action, अखिल completely, पार्थ Arjuna, ज्ञाने in knowledge, परिसमाप्यते ends

33 The knowledge sacrifice is superior to the sacrifice full of wealth, O Arjuna the burner of foes! all actions end completely in knowledge.

The knowledge sacrifice (exertion with means for attainment of knowledge) is better than sacrifice for obtaining wealth etc. (action with attachment for fruits) for on attainment of knowledge all actions the cause of birth and death and the world are destroyed and one obtains liberation Cf *Bhagawata* I 2 21 --

भित्तने हृदयप्रविष्टान् मयसंशयान् ।

सायनं चास्य वसति हृदयकार्त्तनीश्वर ॥

On the sight of Atma vision of the Lord, the knots of this man's heart are cut, doubts dissolved and actions destroyed

तद्धिद्विप्रणिपातन परिप्रश्नेन संशया ।

उपदेक्ष्यति तं ज्ञानं सावित्रस्तत्पदं गिरि ॥ ३४ ॥

तत् that, विद्भि learn, प्रणिपातन by prostration, परिप्रश्नेन by question मयसा by service उपदेक्ष्यति shall teach, ते for thee ज्ञान I knowled e सावित्र wise तत्पदं दशिन truth seers

34 Learn this by prostration, question and service The wise seers of the truth would teach thee the knowledge

When a learned and competent teacher is pleased with devotion service and interrogation of his disciple, then he teaches him the knowledge of the Supreme Lord & there can be no knowledge without some devotion, exertion and search for the truth Cf *Mahabharata* III—1—20 —

मोहजालस्य येनिहि मूर्खैरेव समागमः ।

अहं वहनि यमस्य येनि साधुसमागमः ॥

Association with fools daily causes delusion, while the society of sages produces righteousness

यज्ज्ञात्वा न पुनर्मोहमेध यास्यसि गडघः ।

येन भूतान्यशेषेण द्रष्टव्यस्यात्मन्यधो मयि ॥ ३५ ॥

यत् which, ज्ञात्वा having known, न not, पुन again, मोहं delusion, एवं thus, यास्यसि shalt attain, पांडव Arjuna, येन by which, भूतानि beings, अशेषेण completely, द्रक्ष्यसि shalt see, आत्मनि in self, अथ and, मयि in me

35. Arjuna ' knowing which thou shalt not thus attain to delusion again and by which thou shalt see the beings completely in thyself and also in me

The attainment of knowledge leads to the destruction of all delusion and realization of the Lord as all pervading and supporting and the inner soul of all beings and all beings as the reflection and manifestation of the same Lord, vide *Gita* VI 29.

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः

सर्वं ज्ञानस्रवेनैव वृजिनं सन्तरिष्यसि ॥ ३६ ॥

अपि even, चेत् if, असि thou art, पापेभ्य from sinners, सर्वेभ्य from all, पापकृत्तम greatest sinner, सर्व all, ज्ञान-स्रवेन by knowledge-boat, एव verily, वृजिनं sin, सन्तरिष्यसि shalt cross beyond

36. Even if thou art the greatest sinner of all the sinners, thou shalt verily cross beyond all the sins with the knowledge boat.

Even a great sinner by acquiring knowledge is freed from all sins or delusion and bondage and thus attains to liberation and Supreme Goal. See *Gita* IX 30 and also Cf *Mahabharata* III 216 14 :

यस्तु शूद्रा दमे नृस्य धर्मो च मनशास्मिन् ।

तं ब्राह्मणमहं तत्र पृथग्वद्वि मयेदक्षितः ॥

A Śūdra (low caste) adorned with a life control truthfulness and virtue is regarded by me as a Brahman for one becomes a Brahman by conduct only.

यथैषानि समिद्धोऽग्निमन्मन्वात्तु त्तुऽर्जुन ।

ज्ञानाग्निं मयैवमाग्निं मन्मन्वात्तु त तथा ॥ ३७ ॥

यथा as एषानि timber समिद्धा burning, अग्नि fire, मन्मन्वा ashes like कुतः makes अर्जुन Arjuna ज्ञानमग्नि knowledge fire मयैवमाग्नि all actions मन्मन्वा ashes like, कुतः makes, तथा so

37 As the burning fire makes timber like ashes, so Arjuna! the fire of knowledge makes all actions like ashes.

On the attainment of knowledge, all actions (constituting future birth and death) are destroyed completely as the fuel by the fire and then the person is liberated from all the bondage of rebirth and death for ever. Cf. *Chandogya* V—21—3 —

उपयसोऽनुलममो प्रोतं प्रदुयेतैव हास्य सय पाप्मानं प्रदूयते य एतदेवं विद्वानभिहासं जुहोति ॥

As an ear of grass is burnt to ashes by fire, so are destroyed the sins of him who performs sacrifice by knowing him.

नहि क्षानेन सदृशं पवित्रमिह विद्यते ।

तत्सत्यं योगसंनिधौ कालेनात्मनि वि दति ॥ ३८ ॥

न not, हि truly, ज्ञानेन by knowledge, सदृश like, पवित्रं purifier, इह here, विद्यते is, तत् that, स्वयं own, योग-समिद्ध. Yoga-successful, कालेन by time, आत्मनि in self, विन्दति finds

38. There is truly no purifier here like knowledge and the one successful in *Yoga* finds it in himself in time.

Gyana (knowledge) is the attainment and realization of the *Atma* character and this knowledge leads to the destruction of the impurities of the heart, delusion, sins and bondage etc. It (knowledge) is attained as soon as there is *Yoga* success which is achieved when the mind is freed from all attachments and desires and is firmly fixed in *Atma* contemplation, vide *Gita* VI 18

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३६ ॥

श्रद्धावान् faithful, लभते finds, ज्ञान knowledge, तत्-परः that-supreme holder, संयत-इन्द्रिय restrained-senses, ज्ञानं knowledge, लब्ध्वा having obtained, परा Supreme, शान्तिं peace, अचिरेण without delay, अधिगच्छति attains.

39. The faithful (person) holding him supreme and restraining the senses attains to knowledge and on obtaining knowledge, he attains to supreme peace without delay

A person who is faithful and devoted to the Lord and controller of his senses acquires knowledge and thereby he soon obtains supreme peace as the attain-

ment of knowledge leads to the destruction of all attachments and desires that distract the mind

अज्ञश्चाश्रद्धाश्च संशयात्मा विनश्यति ।

नाय लोकोऽस्ति न परा न सुखं संशयात्मन ॥ ४० ॥

अज्ञ deluded, च and अश्रद्धाश्च unfaithful, च and, संशय आत्मा suspicious person, विनश्यति is destroyed, न not, अयं this, लोक world, अस्ति is न not, पर other न not, सुखं happiness, संशयात्मन of suspicious person

40 The deluded, the faithless and the suspicious person is destroyed There is not this world nor the other nor happiness for the suspicious person

Delusion (ignorance of the Lord), faithlessness (disbelief in the Lord), suspicion (scepticism about the Lord's existence) lead to destruction and ruin of man Of all these evils suspicion is the worst as it bars both worldly and heavenly success and all kinds of happiness

योगसंयस्तकमाप्य ज्ञानसंछिन्नसंशयम् ।

आत्मवन्त न कमाणि निबध्नन्ति धनजय ॥ ४१ ॥

योग संयस्त कमाण Yoga renouncer of actions, ज्ञान संछिन्न संशय knowledge-destroyer of suspicion, आत्म वन्त self controller, न not, कमाणि actions, निबध्नन्ति bind, धनजय Arjuna

41 Actions bind not, O Arjuna ! the renouncer of actions by Yoga, the destroyer of suspicion by knowledge and the controller of the self

A person of controlled mind becomes equal and steady to all pleasure and pain and such a person performs his actions by renouncing of attachments to action-fruits, and one performing actions without attachment as *Karma Yoga* attains to knowledge and is freed from all suspicions and delusion i.e. the control of mind, performance of actions without attachment and destruction of suspicions by attainment of knowledge lead to liberation from bondage in the form of pleasure and pain, desires, suspicion and delusion etc

तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानाग्निनात्मनः ।

छित्त्वेन संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥

तस्मात् therefore, अज्ञान-सम्भूत delusion-born, हृत्-स्थं heart-dwelling, ज्ञान-अग्निना by knowledge-sword, आत्मनः of *Atma*, छित्त्वा having cut, एन this, संशयं suspicion, योगं *Yoga*, अतिष्ठ engage, उत्तिष्ठ arise, भारत Arjuna

42. Therefore having cut with the sword of *Atma* knowledge, this suspicion born of delusion and dwelling in the heart, Arjuna ' arise and engage in *Yoga*

Delusion is the root cause of suspicion and other impurities of the heart and it should be destroyed as an enemy by attainment of *Atma* knowledge. This knowledge is acquired by performing *Yoga* (action without attachment) i.e. it is the performance of *Karma Yoga* that leads to attainment of *Atma* knowledge and destruction of all delusion and impurities of the heart.

Thus ends chapter IV called the Knowledge *Yoga*.

CHAPTER V

RENUNCIATION *YOGA*

This chapter describes the renunciation of attachment to action fruits and deals with the following subjects —

- (1) Comparison of *Yoga* and *Sanyasa* 1—6,
- (2) Character and result of *Yoga* 7—12,
- (3) *Atma* character and bliss 13—17
- (4) Equality and steadiness of mind 18—20,
- (5) External and internal happiness 21—26,
- (6) Ways and means of liberation 27—29

1 COMPARISON OF *YOGA* AND *SANKHYA* (1—6)

अर्जुन उवाच ।

सन्यास कमणा कृष्ण पुनर्योगं च शतसि ।

यच्छ्रेय एतयोरेकं तमे ब्रूहि सुनिश्चितम् ॥ १ ॥

स यासं renunciation कमणा of actions, कृष्ण Krishna, पुन again योगं *Yoga*, च and शतसि praisest, यत् which, श्रेयः superior, एतयोः of these, एकं one, तत् that, मे for me ब्रूहि tell, सुनिश्चितं certain

1 Arjuna said — Krishna ! thou praisest renunciation of action and again *Yoga* ! Tell me the one certain that is superior of these two

The last Chapter (IV) dealt with the greatness of knowledge to be attained from the *Karma Yoga* and thereby referred to both Action and Knowledge paths. This confused Arjuna again as at the beginning of Chapter III and he therefore puts the old question and makes the same request of teaching him one definite course for attaining the Supreme Goal See *Gita* III 1 and 2.

श्रीभगवानुवाच ।

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।

तयोस्तु कर्मसंन्यात्कर्मयोगो विशिष्यते ॥ २ ॥

संन्यास. renunciation, कर्म-योग action-*Yoga*, च and, निःश्रेयस-करौ good-doers, उभौ both, तयो of the two, तु but, कर्म-संन्यासात् from action-renunciation, कर्म-योगः action-*Yoga*, विशिष्यते is great

2. Krishna said *Sanyasa* (renunciation) and *Karma Yoga* are both good-doers but of these two the *Karma Yoga* is better than renunciation of action

Sanyasa (renunciation) and *Karma Yoga* (action without attachment) both lead to bliss and liberation, but *Karma Yoga* is better than the renunciation of action as declared in Chapter III, for no one can give up all actions and the renunciation of actions is also against the maintenance of the world.

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।

निर्द्वन्द्वो हि महाबाहो सुखं वन्धात्प्रमुच्यते ॥ ३ ॥

ज्ञेय knowable, स he, नित्य सत्यासी constant renouncer, य who, न not, द्वेष्टि hates, न not, कांक्षति desires, निद्र द्र without pair of opposites, हि for, महाबाहो mighty armed, सुख easily, बन्धात् from bondage, प्रमुच्यते is liberated

3 He should be known as constant renouncer who neither desires nor hates, for O ! mighty armed Arjuna! one without the pairs of opposites is soon liberated from bondage

The renunciation is the discarding of all attachments as desires and disdains for pleasures and pain etc., and such renunciation ever leads to liberation from action bondage i.e. the renunciation referred to in the preceding verse is the abandonment of attachments and not of actions

सात्त्वयोगी पृथग्बाला प्रवदन्ति न परिङ्गता ।

एकमप्यास्थित सम्यग्बभूवो विदते फलम् ॥ ४ ॥

सात्त्व योगी Knowledge Yoga पृथक् separate, बाला children, प्रवदन्ति speak, न not, परिङ्गता wise, एक one अपि even, आस्थित engaged सम्यक् well, उभयो of both, विदते obtains, फल fruit

4 Children and not the wise speak of Knowledge and (*Karma*) Yoga as separate One well engaged even in one obtains the fruits of both

The ignorant and not the wise people regard *Sankhya* (Knowledge Path) and *Yoga* (*Karma* Yoga) as separate

and opposed to one another. The ignorant persons hold that the one advises the renunciation of actions and the other the performance of actions. But the *Gita* teaches the *Sankhya* and *Yoga* to be one and the same as renunciation of attachment of action-fruits and leading to the same goal and bliss. Therefore the person who practises either of the two (Knowledge or *Karma Yoga*) attains to the fruits of both, viz liberation and bliss.

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥

यत् what, सांख्यै. by the *Sankhyas*, प्राप्यते is obtained, स्थान place, तत् that, योगै. by *Yogees*, अपि also, गम्यते is attained, एक one, सांख्यं *Sankhya*, च and, योगं *Yoga*, च and, य who, पश्यति sees, स he, पश्यति sees

5. What place is obtained by the *Sankhyas* that is also obtained by the *Yogees*. He sees who sees the *Sankhya* and the *Yoga* as one.

The *Sankhya* (Knowledge Path) and *Yoga* (*Karma-Yoga*) have the same aim and object-viz, renunciation of attachment to action-fruits and attainment of liberation and bliss and therefore the wise people regard them both as one and the same, while the ignorant persons hold them as separate and opposed to one another.

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥ ६ ॥

संन्यास renunciation, तु but, महाबाहो mighty armed, दुःख difficult आप्तु to obtain भयानक without performing Yoga योग-युक्त Yoga engaged मुनि sage, मद्म *Brahma*, न not, चिरेण by delay, अचिगच्छति attains

6 Arjuna's renunciation is difficult to obtain without performing *yoga* but a sage engaged in *yoga* attains to *Brahma* without delay

There can be no renunciation without practising *Yoga* (action without attachment) but a sage (a person striving for liberation and supreme bliss) by engaging in such *Yoga* soon attains to *Brahma* i.e. *Sanyasa* is the same as *Yoga* (renunciation of attachment to action fruits) and the performance of such a *Yoga* soon leads to Supreme Goal

2 CHARACTER AND EFFECT OF YOGA (7—12)

योगयुक्तो यि शुद्धात्मा विजितात्मा जितद्रिय ।

सर्वभूतात्मभूतत्मा कुत्रापि न लिप्यते ॥ ७ ॥

योग युक्त Yoga-engaged, विशुद्ध आत्मा of purified heart, विजित आत्म of controlled mind, जित इन्द्रिय of subdued senses सर्व भूत आत्म भूत आत्मा all creatures own being *Atma*, कुत्र performing, अपि even, न not, लिप्यते is tainted

7 One engaged in *yoga*, of purified heart, controlled mind and subdued senses and (holding) all creatures as his own *Atma* is not tainted even by acting

A person performing action without attachment

प्रलपन्विशृङ्गशृङ्गानुमिषन्निमिषन्वि ।

इन्द्रियाणीन्द्रियार्थेषु घत त इति धारयन् ॥ ८ ॥

प्रलपन् speaking विमृशन् dropping, शृङ्गन् catching, विमिषन् eye opening निमिषन् closing, मवि also, इन्द्रियाणि senses इन्द्रियार्थेषु in sense-objects घत त deal, इति thus, धारयन् holding,

9 Speaking dropping, catching, opening and also closing eyes, he holds thus "the sense organs deal with the sense objects

The *Karma Yogee*, regarding the self as nondoer mentioned in the last verse while performing actions with his mouth etc considers the nature as the doer of actions and therefore renounces all attachments for all action fruits of pleasure and pain, vide *Gita* III—28 and also Cf *Yoga Vasishtha* III—9—, —

योधैकनिष्ठतां यातो चाप्रत्येय सुपुस्तयत ।

य आसने इष्यद्वत्तव जीव मुक्त स उच्यते ॥

Who performs all actions and still thinks that he does nothing and lives in the world as unconcerned, he is liberated in life

ब्रह्मण्याधाय कर्माणि सग त्यक् ग करोति य ।

लिप्यते न स पापेन पद्मपत्रमिन्द्रमसा ॥ १० ॥

ब्रह्मणि in *Brahma* आधाय having resigned, कर्माणि actions, संग attachment त्यक् वा having renounced, करोति performs, य who, लिप्यते is tainted न not, स he, पापेन by sin, पद्म पत्र lotus leaf, इव like, अमसा by water

10. Who having resigned actions to *Brahma* performs them by renouncing of attachments, he is not tainted by sin as a lotus leaf by water.

A man who performs his actions without attachment and desires by resigning their fruits to the Lord as devotion is freed from all action-bondage of birth and death etc as a lotus leaf is not wetted by water Cf *Koorma* I 3 14

ब्रह्मण्याधाय कर्माणि निःसङ्गः कामवर्जितः ।

प्रसन्नेनैव मनसा कुर्वाणो याति तत्पदम् ॥

One who performs action as *Brahma* resignation without attachment and desires and with cheerful mind, attains to the Supreme Abode

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वाऽऽत्मशुद्धये ॥ ११ ॥

कायेन by body, मनसा by mind, बुद्ध्या by intellect, केवलै only, इन्द्रियै by senses, अपि also, योगिन *Yogees*, कर्म action, कुर्वन्ति perform, सङ्ग attachment, त्यक्त्वा having-renounced, आत्म-शुद्धये for heart-purification

11 The *yogees* perform action with body, mind, intellect and also with senses only without attachment for purification of the heart.

A *Yogee* performs all bodily, mental, intellectual and sensual actions according to the course of nature without any attachment to their fruits and thereby he attains to destruction of delusion and acquires knowledge

the performance of all actions without attachment leads to knowledge Cf *Atma bodha* 17 —

दद्विद्वमनोबुद्धिमृतिभ्यो विलक्षणम् ।

सद्वृत्तिसाक्षिणमिषादात्मानं राजसत्तमम् ॥

O King ! know the *Atma* as separate and a witness only of the actions of body, senses, mind, intellect and nature

युक्तं कमफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।

अयुक्तं कामकारणं फलं सक्तो निबध्यते ॥ १२ ॥

युक्तः controlled, कम फलं action fruit, त्यक्त्वा having renounced, शान्तिं peace, आप्नोति obtains, नैष्ठिकीं supreme, अयुक्तं uncontrolled, काम-कारणं by desire-cause, फले in fruit, सक्त attached निबध्यते is bound

12 A controlled person by renouncing the fruit of action obtains the supreme peace, while the uncontrolled attached to the (action) fruits on account of desires is bound

A controlled person performs his actions by discarding all desires for their fruits in the form of pleasure and pain and thereby he is freed from all action bondage and attains to supreme peace while an uncontrolled person performs his actions with attachment for their fruits and attains to bondage with the world on account of his longings and desires for fruits and enjoyment

3 *ATMA CHARACTER AND BLISS* (13—17)

सर्वकर्माणि मनसा संन्यस्यास्ते सुपुं वशी ।

नवद्वारं पुरे देही नैव कुर्वन्नकारयन् ॥ १३ ॥

सर्व-कर्माणि all-actions, मनसा by mind. संन्यस्य having renounced, आसने sits, सुख happily. त्रयी controller, नव-द्वारे in nine-door, पुरे in city, देही embodied, न not, एव verily, कुर्वन् acting, न not, कारयन् causing to act.

13 The embodied controller, renouncing all actions mentally, sits happily in the nine-gated city, neither acting nor causing to act.

All actions are performed by the body and its qualities, and the *Atma* the inner soul and master of the body dwells there as a mere witness of its actions without any mental desire and attachment for its performance or of its performance by some other agent. The body is said to be a nine-gated city as it has 9 outlets for using of sense-organs viz 2 eyes, 2 ears, 2 nostrils, 1 mouth, and 2 private parts i.e., the *Atma* is non-doer and a mere witness of actions performed by the body

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥

न not, कर्तृत्वं performance, न not, कर्माणि actions, लोकस्य of world, सृजति creates, प्रभुः lord, न not, कर्म-फल-संयोगं action-fruit-union, स्वभावः nature, तु but, प्रवर्तते does

14 The Lord neither creates actions nor performance of the world nor the union of action fruits but the nature does.

The *Atma* (lord and master of the body) is non-doer and a mere witness and as such he is not doer of actions

nor the cause of their permanence by others, nor the awarder of action fruits. This is all the function of Nature which is the doer of actions and of having them performed by others as well as the cause of action fruits. Vide *Gita* VIII—29 (cf also *Madhvarata*—39—1 —

अनोद्यतो रं पुण्योभयामव सुप्रप्राता दाहमणोय पाया ।

पाया तु दिष्टव वश कृता रं ॥

The man is not the controller of his good and evil conduct. He is like a puppet worked with a thread. The creator has placed the man under the control of destiny (nature)

नादत्ते कस्यचित्पाप न चैव सुहृ न विभु ।

अज्ञाननाश्रुत ज्ञान तन मुह्यन्ति जन्तव ॥ १५ ॥

न not, आदत्ते takes, कस्यचित् of any, पाप evil, न not, च and, च्च verily, सुहृत् good विभु lord, अज्ञानेन by delusion, आश्रुत covered, ज्ञान knowledge, तन by that, मुह्यन्ति are deluded, जन्तव creatures

15 The Lord takes not (on himself) the good and evil of any one. The knowledge is covered with delusion and by that the creatures are deluded

The *Atma* (soul) is non-doer and is therefore not the cause of any one's good and evil (virtue and vice) which is all caused by one's nature. It is through attachment and desire that people become deluded about the supreme character of their self. Vide *Gita* VII—27 Cf also *Mhagawata* VI—17—19 —

नैवात्मा न परश्चापि कर्ता दयात्सुखदुःखयो ।

कर्तारं मन्यते प्राज्ञ आत्मानं परमेव च ॥

The *Atma* or some other is not the doer of pleasure and pain, but through delusion he regards the self and some other as its doer

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥

ज्ञानेन by knowledge, तु -but, तत् that, अज्ञान delusion, येषां whose, नाशितं destroyed, आत्मनः of *Atma*, तेषां then, आदित्यवत् sun like, ज्ञान knowledge, प्रकाशयति illuminates, तत् that, पर Supreme

16. But those whose delusion is destroyed by the *Atma* knowledge, their sun-like knowledge illuminates that Supreme.

But the persons, whose delusion is destroyed by unattachment, attain to *Atma* knowledge. This knowledge leads to the realization of the Supreme Soul (*Atma*) like the sun i.e., on attainment of knowledge the delusion (impurity of heart) is first destroyed and then there is full realization of the Supreme Soul. Cf. *Atma bodh* 43.

अरुणेनैव बोधेन पूर्वं संतमसे हृते ।

तत आविर्भवेदात्मा स्वयमेवांशुमानिव ॥

Knowledge at first removes the darkness as the dawn and then there is *Atma*-light like the rising sun in the morning

तदुपुद्ध्यन्मदात्मात्मनिष्ठान्म पश्यन् ॥

गच्छन् त्वपुनरावृत्तिं क्षान्तिमभूतवत्सरा ॥ १७ ॥

तद् बुद्धय in that intellect तद् चारमान in that mind,
तद् निष्ठा in that goal, तद् रादयणा in that devoted, तद् उक्ति
attain भवन् भावतं not again return क्षान्तिमभूत वत्सरा
of knowled e-destorve l and

17 Whose intellect is in that, mind is in that,
goal is in that, d votion is in that they having
purified their sins by knowledge, attain not to
return again

Persons who engage their mind and intellect in the
Lord look upon him as their Supreme Goal, and are
devoted to him attain to knowledge and *Atma* realiza-
tion, and being thus free from sin (delusion) they attain
to liberation from rebirth in the world Cf *Toga* I *anushla*
III—9—1 —

तच्चिन्मा गन्तव्यान्म बोधयन्त वत्सराम् ।

कथयन्तश्च गच्छन्तं मुच्यन्ति च ह्यन्ति च ॥ १८ ॥

Whose mind and life is in *Brahma*, who mutually
realize *Brahma* alone who are content with *Brahma*,
whose delight is *Brahma*, such se lers of knowled e
goal and *Atma* realization are liberated in life and
freed from body

4 EQUALITY AND STEADINESS OF MIND (18-20)

विद्याधि व्यसपन्ने प्राप्ते गति हस्तिनि ।

शुनि दीय श्वपाक च पण्डिताः समदक्षिन ॥ १८ ॥

विद्या-विनय-सम्पन्ने in learning-humility-adorned, ब्राह्मणे in *Brahman*, गवि in cow, हस्तिनि in elephant, शुनि in dog, च and, एव verily, श्वपाके in outcaste, च and, पण्डिताः wise, समदर्शिन् equal seers

18 The wise are the equal seers of a *Brahman* adorned with learning and humility, a cow, an elephant, a dog and also an outcaste.

The wise or knowers regard the *Atma* as all pervading and dwelling equally in all beings *eg*, an accomplished *Brahman*, a cow and a dog etc *ie*, there is one and the same *Atma* in all beings and that they are all equal and should not be treated differently as high and low or great and small etc vide *Gita* VI 9

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥ १६ ॥

इह here, एव verily, तै by them, जित conquered, सर्गो world, येषां whose, साम्ये in equality, स्थित established, मन mind, निर्दोष untainted, हि for, समं equal, ब्रह्म *Brahma*, तस्मात् therefore, ब्रह्मणि in *Brahma*, ते they, स्थिताः established

19. The world is verily conquered here by those whose mind is established in equality, for the *Brahma* is untainted and equal, and therefore they are established in *Brahma*

Persons of equal or steady mind, in pleasure and pain, while still alive are freed from worldly bondage

because they attain to *Brahma* state which is unattached and equal to the unattached and steady of mind. A person while still in the world to liberation and supreme bliss.

न प्रहृषत्ययः प्राप्य तादृशप्राप्य चाप्रियम् ।

स्थिरबुद्धिरसमूहा प्रययिन्मद्वलि स्थिर ॥ २० ॥

न not प्रहृषत्य may delight प्राप्त pleasant, प्राप्य having obtained, न not, तादृश may disdain प्राप्य having obtained च and, अप्रिय unpleasant स्थिर बुद्धि of steady intellect, असमूहा undivided, मद्वलि *Brahma* lower, मद्वलि in *Brahma*, स्थिर established

20 Who delights not on obtaining the pleasant nor disdains on obtaining the unpleasant, he is of steady mind, undivided the lower of *Brahma* and established in *Brahma*

Discarding of all desires and disdains for pleasure and pain by making the mind equal and unattached to all objects leads to steadiness of mind, destruction of desires, *Brahma* knowledge and *Brahma* state i.e. one attains to the Supreme goal by making the mind equal and unattached to the pair of opposites

5 INTERNAL AND INTERNAL HAPPINESS (21-26)

बाह्यसंस्पर्शवतात्मा विद्वयात्मनि यत्सुखम् ।

स प्रत्ययागयुक्तत्मा सुखमक्षयमनुत्त ॥ २१ ॥

बाह्य संस्पर्श in external contacts, अवकात्मा unattached person, विद्वान् obtains, आत्मा in *Atma*, यत् which, सुख

happiness, स he, ब्रह्म-योग-युक्त-आत्मा *Brahma*-contemplation-engaged-person, सुख happiness, अक्षय imperishable, अश्नुते enjoys.

21 A person unattached to external contacts (sense objects) obtains the happiness which is in *Atma* and he engaged in *Brahma* contemplation enjoys the imperishable bliss

A person by discarding the attachments for action-fruit (pleasure and pain) is freed from desires for sense-objects and thereby attains to *Atmic* or internal peace and on attainment of internal peace, he acquires *Brahma* union and eternal happiness i.e. unattachment to enjoyment of sense-objects leads to internal peace *Brahma Nirwan* and eternal bliss Cf. *Atmabodh* 51

वाह्यानित्यसुखासक्ति हित्वात्मसुखनिर्वृत ।

वदस्थदीपवत्स्वच्छ स्वान्तरेव प्रकाशते ॥

By discarding the enjoyments of perishable sense objects and enjoying the *Atmic* happiness, he shines within himself like a protected lamp

ये हि संस्पर्शजा भोगा दुःखयोगय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२ ॥

ये what, हि for, संस्पर्शजा contact-born, भोगा enjoyments, दुःख-योगय pain-womb, एव alone, ते they, आदि-अन्त-वन्त beginning-end-having, कौन्तेय Arjuna, न not, तेषु in them, रमते delight, बुध wise

22 What are the enjoyments born of

contact (sense objects) they are verily the womb of
pain having beginning and end. Arguing the wise
delight not in them.

These sensual pleasures are unsatisfactory, perishable and the root cause of all pain and suffering and therefore the wise should not have any attachment and desire for such pleasure but renounce them all. *Vide* *Gita* II-11 and also *Cf. Anandabodhi* II-1-2-3-4-5-6-7-8-9-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-10

पराशः कामानुवर्तिनः सागरादेः गृह्यायन्ति विनश्यन्त्याम् ।
 कथं धीरा भगवन्तः विदुषां भूषणप्रदयिह १ वाग्यन्ते ॥

The deluded see the external object and they are caught in the wide net of death but the wise knowing the eternal *Brâhman* meet it without care for the perishable objects.

शुद्धात्तादृश्य न सौन्दर्यं वा ॥ उवाच विमोक्षणात् ।

प।मं५।आद्वय योग स युत समुत्ता १२ ॥ २३ ॥

शमति can, इह her एव verily य who माहुं I bear,
 प्राक् before शरीर विमोक्षण fr in body leaving, काम मोक्ष
 ब्रह्मर्षि leave anur born यम attach स he पुनर unattached,
 स ह, सुखी happy मर man

23 Who can bear here before leaving the body the attack born of desire and anger, he is unattached and a happy man.

A person, who, before death and while still living in the world succeeds in renouncing all desires and anger etc is an unattached or controlled person and as

such, he attains to internal happiness i.e. a person renouncing all desires for pleasures and pain is a *Karma Yogee* and attains to supreme peace and bliss

योऽन्तः सुखोऽन्तरारामस्तथाऽन्तर्ज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाण ब्रह्मभूताऽधिगच्छति ॥ २४ ॥

य who, अन्त-सुख within-happy, अन्त-आराम within-delighted, तथा and, अन्त-ज्योति within illumined, एव verily, य. who, सः that, योगी *Yogee*, ब्रह्म-निर्वाण *Brahma-Nirwan*, ब्रह्म-भूत *Brahma* state, अधिगच्छति, attains

24 Who is happy within, delighted within and illumined within, that *Yogee* attains to *Brahma-Nirwan* and *Brahma* state

A *Yogee* acquiring *Atma* contentment, *Atma* delight and *Atma* knowledge ever attains to *Brahma-Nirwan* (union) and *Brahma* state (Supreme Goal) i.e. *Brahma Nirwan* and *Brahma* state is the *Atma* bliss and supreme peace Cf *Yoga Vasishtha* II 10 21

निर्वाण नाम परमं सुखं येन पुनर्जन ।

न जायते न म्रियते तज्ज्ञानादेव लभ्यते ॥

Nirwan is the name of that supreme bliss by which a born person is not subjected to birth and death again in this world and it is attained only through knowledge.

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषा ।

छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः २५ ॥

लभन्ते obtain, ब्रह्म-निर्वाण *Brahma-Nirwan*, कल्मषः

sages destroy desire and anger, destroy of cut down passions of controlled mind, they attain in all beings welfare, the wisdom.

25 The Yogies whose desires are destroyed and doubts cut, mind controlled, and who are the well-wishers of all beings, obtain *Brahma Nirvan*.

Brahma Nirvan is attained by the sages who perform acts for the good of the world with minds controlled (without attachment to pleasure and pain) and who by destruction of their faults and sin (debts) attain to knowledge. *Arjuna* 12-13 attain to *Brahma Nirvan*.

याममोषविमुक्तानां यतीनां यतः शतसाम् ।

अमिता मरुतिर्वाणं यतविदितामृतम् ॥ २६ ॥

याममोष विमुक्तानां of desire anger freed, यतीनां of Yogies, यतः यतीनां of controlled minds, अमिता मरुतिर्वाणं *Brahma Nirvan*, यतः dwell, विदितामृतम् of knowers of Atma.

26 For the Yogies freed from desires and anger, controller of minds and the knowers of Atma the *Brahma Nirvan* dwells near.

The Yogies liberated from desire and anger (attachments) whose minds are subdued and restrained and who have acquired Atma knowledge, so attain to *Brahma Nirvan* or supreme bliss without any difficulty and obstacle. i.e., the Atma Yogies attain to *Brahma*

Nilman without any trouble, delay and as a matter of course

6 WAYS AND MEANS OF LIBERATION (27-29).

स्पर्शान्कृत्वा बहिर्वाद्याश्चक्षुर्चैवान्तरो भ्रुवोः ।

प्राणापान समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७ ॥

स्पर्शान् contacts, कृत्वा having done, बहि out, वाद्यान् externals चक्षु eye, च and, एव verily, अन्तरे within, भ्रुवोः of brows प्राण-अपानौ *Prana-Apana* समौ equal, कृत्वा having done, नासा-अभ्यन्तर-चारिणौ nose-within-moving

27. Making out the external contacts, fixing the eyes on the two eyebrows and making equal *Prana* and *Apana* (life breaths) moving within the nostrils

This verse is connected with the next one and describes two means of attaining to liberation (1) renouncing of pleasures of external (sense) objects, (2) making the mind one pointed by fixing the sight in one direction and practising *pranayama* Cf. *Mahabharata* XIV 19 17.

इन्द्रियाणि तु सगृह्य मन आत्मनि धारयेत् ।

तीव्रं तपत्वा तप पूर्वं मोक्षयोग समाचरेत् ॥

A man should engage his mind in *Atma* by restraining the senses from their objects and he should then perform *Yoga* with severe austerities for attainment of liberation

यतन्द्रियमनोयुद्धिमुनिर्मुक्षपरायण ।

विगतञ्छामयमाधा य सदा मुक्त एव स ॥ २८ ॥

यत इन्द्रिय मन बुद्धि controlling senses mind intellect,
मुनि sage, माक्षपरायण liberation intent, विगत इच्छा मय
माध freed from desire fear anger, य who सदा ever,
मुक्त liberated ever/verily स he

28 Controlling the mind, senses and intellect and freed from desires fear and anger, that sage who is intent on liberation, is ever liberated

The Yojee exerting for liberation by performing the means mentioned in the last verse and acquiring control of self (mind senses and intellect) and freed from all desires, anger and fear (attachments), is soon liberated from bondage i.e. a sage striving with means for liberation by practising the renunciation of pleasures and attachments and making his mind steady and controlled and discarding all desires and disdains soon attains to eternal liberation

भोक्ता यस्तपसा सखलोकमहेश्वरम् ।

सुहृद सखभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

भोक्ता enjoyer, यस्तपसा of sacrifice austerities सख
लोकमहेश्वर whole world Supreme Lord सुहृद benefactor,
सख भूतानां of all beings, ज्ञात्वा having known, मां me, शान्तिं
peace, मृच्छति obtains

29 And knowing me as the enjoyer of all sacrifices, and austerities, the great Lord of the whole world and the benefactor of all beings, he obtains peace

The Lord is the receiver and rewarder of all worship as sacrifice and austerity etc., and as the inner soul of all beings he is the master and supporter of the whole world. The *Yogee* mentioned in the last verse being liberated from the bondage of the world attains to the realization of the supreme character of the Lord and thereby also obtains peace and bliss.

Thus ends Chapter V called the Renunciation *Yoga*.

CHAPTER VI

YOGA CONTEMPLATION

This chapter describes the ways and means of performing the *Yoga* of concentration and attaining to supreme bliss. It deals with the following subjects —

(1) What is *Yoga* 1—9

(2) Means of attaining to *Yoga* by (a) Secluded retirement, (b) good seat (c) bodily steadiness (d) regulated food and work, (e) unattachment to all pleasures and pain (*Vairagya*) and (f) practice of engaging the mind constantly in *Atma* (*Abhyas*) 10—26,

(3) Mental equality and steadiness 27—32

(4) The way to control the mind 33—36, and

(5) Goal of *Yoga* failure 37—47

1 WHAT IS *YOGA* (1—9)

श्रीभगवानुवाच ।

अनाश्रित कर्मफल कार्यं कर्म करोति यः ।

स मन्यासा च योगा च न निरग्निन चाक्रियः ॥ १ ॥

अनाश्रित without expectin., कर्मफल action fruit,
कार्यं righteous, कर्म action, करोति performs, य who, स he,
संन्यासी renouncer, च and, योगी *Yogee*, च and न not निरग्नि
fireless, न not, च and, अक्रियः without action

1. The Lordsaid Who performs righteous action without expecting action fruit, he is a *Sanyasi* (renouncer) and a *Karma Yogee* and not one without fire and without action

Performance of one's duty (*Atma* contemplation) without attachment to action fruits (pleasure and pain) constitutes both *Yoga* and *Sanyasa* (renunciation) and not the discarding of sacrifice and other actions.

य संन्यासमिति प्रादुर्योगं त विद्धि पाण्डव ।

न ह्यसंन्यस्तसंकल्पा योगी भवति कश्चन ॥ २ ॥

यं what, संन्यास renunciation, इति thus, प्रादुः call, योग *Yoga*, त that, विद्धि know, पाण्डव Arjuna, न not, हि for, असंन्यस्त-संकल्प without renouncing-mental function, योगी *Yogee*, भवति becomes, कश्चन any

2 Arjuna! what they call renunciation know that as *Yoga* for none becomes a *Yogee* without renouncing the mental functions.

Sanyasa (renunciation) and *Yoga* (action without attachment) are one and the same for it is the renunciation of mental functions (desire and disdain for pleasure and pain) that constitute *Yoga*, and thus *Yoga* and *Sanyasa* are the same and lead to the same goal, viz. liberation and bliss See *Gita* V 4 and 5, and also Cf. *Adabhut Ramayan* XI 43

योगात्सजायते ज्ञान ज्ञानाद्योग प्रजायते ।

योगज्ञानाभियुक्तस्य नावाप्यन्विद्यते क्वचित् ॥

There is *Sanyasa* from *Yoga* and *Yoga* from *Sanya* a
There is nothing difficult to obtain for one engaged in
Yoga and *Sanyasa*

आरुढोर्मनर्योग कर्मकारणमुच्यते ।

योगारूढस्य तस्यैव शम कारणमुच्यते ॥ ३ ॥

आरु ष of rise desirous मुने of sage, योग *Roga* कर्म
action, कारण means, उच्यते is called योग आरूढस्य of *Yoga*
concentrated तस्य his एव verily, शम calmness, कारण
means, उच्यते is called

3 For a sage desirous to rise in *Yoga* action
is called the means and for him to be concentra-
ted in *Yoga* calmness is called the means

A sage is a striver for liberation and he practises
Yoga by performing action but he is fixed or concentra-
ted in *Yoga* by renouncing all attachment and acquir-
ing mental calmness and peace Thus action is the means
of starting *Yoga* practice and the mental peace or
calmness is the means of fixing in *Yoga* concentration

यदा हि नेन्द्रियार्थेषु न कर्मसु जुह्यते ।

सवमकृत्पश्यासी योगारूढस्तदोच्यते ॥ ४ ॥

यदा when, हि verily न not, हि द्रव्य अर्थेषु in sense objects,
न not कर्मसु in actions, अनुजत is attached, सव सकृत्प
स पश्यासी all mental function renouncer, योग आरूढ *Yoga*
concentrated, तदा then, उच्यते is called

4 When he is not attached in sense objects
nor in action, and is the renouncer of all mental

functions (desires), he is then called concentrated in *Yoga*.

Unattachment to all sense objects and their enjoyment, and renunciation of all mental desires causes peace and calmness and this leads to *Yoga* concentration i.e. *Yoga* concentration is the fixing of the mind in *Atma* contemplation after overcoming all attachments and desires for pleasure and pain Vide *Gita* VI 18

उद्धरेदात्मनाऽऽत्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥

उद्धरेत् should raise, आत्मना by self, आत्मानं *Atma*, न not, आत्मान *Atma*, अवसादयेत् should lower, आत्मा self, एव alone, हि for, आत्मनः of *Atma*, बन्धुः friend, आत्मा self, एव alone, रिपु enemy, आत्मन of *Atma*

5. He should raise the *Atma* by the self and should not lower the *Atma*, for the self is the friend of the *Atma* and the self is also the foe of the *Atma*.

The self (intellect, mind and senses) of man is the cause of the good and evil or liberation and bondage of his *Atma*. When the self is controlled by unattachment it leads his *Atma* to bliss and liberation. But when it is attached and is not controlled, his *Atma* is subjected to delusion and bondage. Thus the self is both a friend and foe of one's *Atma* and a person should strive by controlling it to attain to

liberation and should not cause bondage to his *Atma* by allowin the self to remain uncontrolled and attached to pleasure and pain

य ध्रुवात्माऽत्मनस्तस्य येनात्मैवात्मना जित ।

आनात्मनस्तु शत्रुत्वे वर्तेतात्मेय शत्रुवत् ॥ ६ ॥

यधु friend, आत्मा self, आत्मन of *Atma*, तस्य its, यन by which, आत्मा self, एव verily, आत्मना by *Atma*, जित subdued, अनात्मन of *Anatma* but, शत्रुत्वे in hostility, वर्तेन treats, आत्मा self, एव verily, शत्रुवत् foe like

6 The self is the friend of that *Atma* by which *Atma* the self is subdued, but the self of the *Anatma* (unccntroller) treats it with hostility like a foe

The self which is unattached to sense objects becomes subdued and calm and is thus like a friend of one's *Atma* the cause of its bliss and liberation, but the self which is not subdued and calmed is like an enemy the cause of delusion and bondage of that *Atma*
Cf *Vishnu* VI—7—28

मन एव मनुष्याणां कारणं बन्धमोक्षयो ।

बन्धस्य विपश्चिन्ति मुक्तनिविष्य तथा ॥

The mind of man is the cause of both his liberation and bondage Its attachment to the sense objects causes bondage and its withdrawal from such objects is liberation

जितात्मनः प्रशान्तस्य परमात्मा समाहित ।

शीतोष्णसुखदुःखेषु तथा मानापमानयो ॥ ७ ॥

जित-आत्मन of subdued-self, प्रशान्तस्य of calmed, परमात्मा great-soul, समाहित steadfast, शीत-उष्ण-सुख-दुःखेषु in cold-heat-pleasure-pain, तथा and, मान-अपमानयोः in honour-dishonour.

7 The *Paratma* (soul) of subdued and calmed self is steadfast in cold, heat, pleasure and pain, honour and dishonour

This verse is connected with the next one and shows that the soul of a person of controlled self becomes calm and steady and equal in pleasure and pain and such a person is not moved and affected by the pair of opposites as pleasure and pain, cold and heat, or honour and dishonour i.e., a person whose self (intellect, mind and senses) is controlled acquires internal peace and calmness and becomes steady and equal to all pleasant and unpleasant objects of the world

ज्ञानविज्ञानतृप्तात्मा कुटस्थो विजितेन्द्रियः ।

युक्त इत्युच्यते योगी समलोष्टाश्मकांचनः ॥ ८ ॥

ज्ञान-विज्ञान तृप्तात्मा knowledge-wisdom-filled person, कुटस्थः firm, विजित-इन्द्रिया of subdued-senses, युक्त un-attached, इति thus, उच्यते is called, योगी *Yogee*, सम-लोष्ट-अश्म-कांचन equal-to-earth-stone-gold.

8 And filled with knowledge and wisdom, firm, of subdued senses, he is called unattached *Yogee* equal to earth, stone and gold.

The person of controlled self referred to in the

last verse is of subdued sense firm (upekṣan, in), and attains to knowledge and realization, becomes equal to all pleasant and unpleasant object as earth and gold etc and such a person is called an unattached or concentrated Yogee Vide *Gita* VI—18

सुहृन्मित्राऽनुदासीनमध्यस्थद्वेष्यघुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ६ ॥

सुहृन् मित्र परि उदासीन मध्यस्थ द्वेष्य-घुषु in benefactors, friends foes indifferent neutrals hater relations, साधुषु in saints अपि also, च and, पापेषु in sinners, सम बुद्धिः equal knower विशिष्यते is great

9 The equal knower of benefactors, friends foes, indifferent, neutrals, haters relations, saints and sinners is great

The unattached Yogee regards equally all pleasant and unpleasant objects as friends and foes etc, and attains to greatness and Supreme Goal Vide *Gita* XII—17 and also Cf *Mahabharata* XIV—19—4 —

जीवित मरण बीभे सुखदुःखे तथैव च ।

लभालम्ब प्रियद्वेष्य यः समः स च मुच्यते ॥

He is liberated while alive who looks equally on life and death, pleasure and pain, gain and loss, or pleasant and unpleasant

2 MEANS OF ATTAINING YOGA (10 26)

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥

योगी *Yogee*, युजीत should engage, सतनं constantly, आत्मानं *Atma*, रहसि in secret, स्थितः dwelling, एकाकी alone, यत-चित्त-आत्मा controlled-mind-person, निराशी without desires, अपरिग्रह without collections

10 The *Yogee* should constantly engage in *Atma* with controlled mind, without desires and without collections by dwelling alone and in secret.

The means of practising *Yoga* contemplation are now described, the first of which is retirement to a secluded place for engaging there in *Atma* contemplation with mind restrained and made calm and steady to all objects and desires Cf *Koorma* II—10 12

जानाति योगी विजनेऽथ देशे युजीत योग प्रयतो ह्यजलम् ।

A wise *Yogee* should ever practise *Yoga* in an unhabited place and with restrained mind

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११ ॥

शुचौ in pure, देशे in place, प्रतिष्ठाप्य having established, स्थिर firm, आसन seat, आत्मनः of himself, न not, अति much, उच्छ्रित high, न not, अति much, नीच low, चैल-अजिन-कुश-उत्तर cloth-skin-grass-upper

11 He should establish a firm seat for himself in a pure place neither too high nor too low and with an upper (covering) of cloth, skin or grass.

This verse describes the *Asana* (seat), the 2nd means of practising *Yoga* and says that it should be suitable and agreeable, and covered with something, as cloth, skin or grass etc. This fixing of seat for *Yoga* contemplation corresponds to *Patanjali Asana* which is required to be steady and comfortable Cf *Sriwetash walara* II—60

समे शुचौ शकरावह्निवातुकाविरजित शद्गङ्गाध्रयादिभि ।
मनोऽनुकूलं न तु चक्षुषीढन गुहानिवाताद्ययणे प्रयोजयेत् ॥

A man should perform *Yoga* in a secluded place, free from mud, stone, fire sand and dust, pure, agreeable and pleasing to the eye

तत्रैकाग्र मनं कृत्वा यतचित्तेन्द्रियक्रिय ।
उपविश्यासने युज्याद्योगमात्मविशुद्धये ॥ १२ ॥

तत्र there, एक अग्र one pointed, मन mind, कृत्वा having made, यत चित इन्द्रिय क्रिय controlling mind senses actions, उपविश्य being seated, आसने in seat, युज्यात् should engage, योग *Yoga*, आत्म विशुद्धये for heart purification

12 There sitting on the *Asana* and making the mind one pointed by controlling the mental and sensual actions, he should engage in *Yoga* for purification of the heart

This verse explains the object of *Asana* (seat), viz making the mind one pointed and firm by withdrawing it from sense objects and their enjoyments and engaging it in *Yoga* contemplation for purification of the heart or attainment of *Atma* knowledge

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।

सम्प्रेक्ष्य नासिकाग्रं स्व दिशश्चानवलोकयन् ॥ १३ ॥

सम equal, काय-शिरः-ग्रीवं body-head-neck, धारयन् holding, अचल firm, स्थिरं stable, सम्प्रेक्ष्य having gazed, नासिका-अग्र nose-tip, स्वं own, दिशः sides, च and, अन्वलोकयन् not looking

13 Holding the body, head and neck firm, and stable and gazing at the tip of his nose and not looking aside

This verse is connected with the next one and describes the 3rd means of engaging in *Yoga* of bodily steadiness by not allowing the different parts of the body as head and neck etc, to move about and fixing the sight in one direction at the tip of the nose This means corresponds to the *Patanjali Dharma* system of fixing the mind in one place Cf *Bhagavata* III 28 12

यदा मनः स्वं विरज योगेन सुममाहितम् ।

काष्ठां भगवतो ध्यायेत् स्वनासाग्रावलोकन ॥

When the mind becomes purified and one pointed by *Yoga* practice, then fixing the sight at the tip of the nose, he should meditate on the Lord

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।

मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः ॥ १४ ॥

प्रशान्त-आत्मा calmed-mind, विगत-भीः freed-from fear, ब्रह्म-चारि-व्रते an *Brahma* celibacy-vow, स्थित established

mind, संयम having restrained, मत् चित्त me thinker, युक्त *Yoga* engaged, आसीत् should sit, मत् पर me supreme holder

14 One of calm mind freed from fear, and established in the vows of celebrity, having restrained the mind, should sit engaged in *Yoga*, thinking of me and holding me Supreme

The bodily steadiness described in the last verse leads to engagement in *Atma* contemplation and *Yoga* concentration by making the mind controlled, calmed, freed from distraction of fear and pain and unattached from sensual pleasures and devoted to the Lord

युक्त्वा नेव सदाऽऽत्मान योगी नियतमानस ।

शान्तिं निवाणपरमा मत्संस्थामधिगच्छति ॥ १५ ॥

युक्तम् engaging, एवं thus, सदा always, आत्मान *Atma*, योगी *Yogee*, नियत मनसा of controlled mind, शान्तिं peace, निवाण परमा *Nirwan* supreme, मत् संस्था me dwelling, अधि गच्छति attains

15 The *Yogee* of controlled mind ever engaged in the *Atma* (contemplation) attains to the peace of supreme *Nirwana* dwelling in me

The *Yogee* of controlled mind by controlling his mind and engaging in *Atma Yoga* (contemplation) as described in the last verse attains to the peace of the supreme *Brahma Nirwan* viz, the highest happiness and Supreme Goal Cf *Mahabharata* \H—160—9—

दमस्तेजो वर्धयति पवित्रं च दमः परम् ।

विपाप्मा तेजसा युक्तः पुरुषा विन्दते महत् ॥

By restraining the mind a man is purified from all sins, increases his enlightenment and attains to supreme bliss

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।

न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ १६ ॥

न not, अति-अश्नत of over-eater, तु and, योग *Yoga*, अस्ति is, न not च and, एकान्त wholly, अनश्नत not eater, न not, च and, अति-स्वप्न-शीलस्य of over-sleeping-habit, जाग्रतः of wakeful, न not, एव verily, च and, अर्जुन Arjuna.

16 The *Yoga* is not for an over-eater nor for wholly non-eater, nor for an over-sleeping habit, nor verily for a waking one

This is the 4th means of practising *Yoga* contemplation by regulating food and other bodily functions. Over eating and sleeping lead to illness and laziness and total abstinence from them also causes weakness and disturbance. Therefore without regulating food, sleep and other bodily functions there can be no success of *Yoga* contemplation i.e. one must perform all bodily functions regularly in order to engage his mind in steady *Yoga* contemplation. The evil effects of excess are thus described by *Manusmṛiti* II 57

अनारोग्यमनायुष्यमस्वर्ग्यं चातिभाजनम् ।

अपुण्यं लोकविद्विष्टं तस्मात्तत्परिवर्जयेत् ॥

Over eating is injurious to health and life depriver of heaven and strover of virtue and cause of distress in the world and therefore it should be avoided.

युताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगा भवति दुःखहा ॥ १७ ॥

युतः साहार विहारस्य of regulated food and play युक्त चेष्टस्य of regulated performance कर्मसु in actions युक्त स्वप्न अवबोधस्य of regulated sleeping waking योगा, भवति becomes दुःख हा pain destroyer

17 For one of regulated food and play, regulated performer of actions and regulated sleeping and waking, Yoga becomes the destroyer of pain.

A person who is ever regular and restrained in his food, sleep and other bodily functions attains success in Yoga and is thus liberated from all pain and bondage. The regular and moderate performance of all bodily actions leads to supreme bliss.

यदा विनियतचित्तमात्मप्रेषायतिष्ठते ।

निस्पृह सर्वकामेभ्यः युक्त इत्युच्यते तदा ॥ १८ ॥

यदा when, विनियतः controlled, चित्तं mind आत्मनि in Atma, एव verily, अविच्छिद्ये is engaged, निस्पृह without desires, सर्व कामेभ्यः from all pleasures, युक्त unattached, इति thus, उच्यते is called, तदा then

18 When the controlled mind is verily engaged in Atma without desire for any

pleasure, it is then called *Yoga* engaged or concentrated

Verses 18 to 23 now show the consequences of the mind calmed and steadied through the exercise of the above mentioned means. A person whose mind being controlled and freed from all desires is firmly fixed in *Atma* is then called *Yoga* engaged or concentrated i.e. *Yoga* concentration is attained by the firm union of the mind with the *Atma* and its disunion from desire of sense objects Cf *Vishnu* VI- 7—31

आत्मप्रयत्नसापेक्षा विशिष्टा या मनोवृत्तिः ।

तस्या ब्रह्मणि संयोगो योग इत्यभिधीयते ॥

For attainment of the *Atma* the engagement of the excessive mental activity in the Lord is called *Yoga*

यथा दीपो निवातस्थो नैव गते सोपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥

यथा as, दीप lamp, निवात-स्थ windless-placed, न not, डगते flickers, सा that, उपमा example, स्मृता thought, योगिन of *Yogee*, यत-चित्तस्य of controlled-mind, युञ्जत- engaged, योग *Yoga*, आत्मन of *Atma*

19 As a lamp kept in a windless place does not flicker, so is thought the example of a *Yogee* of controlled mind engaged in *Atma Yoga*

As a lamp kept in a place protected from wind burns steadily without flickering so the controlled mind of a *Yogee* when firmly engaged in *Atma* contemplation

does not wander towards any sense objects but ever remains firm and steady or concentrated in *Yoga* contemplation Cf *Mahabharata* XII—300—32

स्नेहपूर्णं यथा पात्र मन आघाय निश्च भू ।

पुष्पो युक्त भारोद्धत्वोपानं युष्म नम ॥ ३२ ॥

यथाच नाव कौंतेय कणधार समाहित ।

महाणवगतां शीघ्र नयत्पाधियस्तत्र ॥ ३३ ॥

तद्वादात्मममाधान युक्तश यागेन तत्त्ववित् ।

दुग्धम म्यानमाप्नोति हित्वा दहमिम दृढ ॥ ३४ ॥

As a man's mind has to be steady and collected when carrying a vessel full of oil on a staircase or at the time of steering a boat during a storm, so is the one pointed and steady mind of a wise *Yogi*

यत्रोपरमते चित्त निरुद्ध योगसेवया ।

यत्र चेवात्मनात्मान पश्यन्नात्मनि तुष्यति ॥ २० ॥

यत्र when, उपरमते is calmed, चित्त mind, निरुद्ध controlled, योग सेवया by, *Yoga* practice, यत्र when, च and, एव verily, आत्मना by self, आत्मान *Atma*, पश्यन् seeing, आत्मनि in soul, तुष्यति is satisfied

20 When the controlled mind is calmed by *Yoga* practice and when on seeing the *Atma* in the soul he is satisfied by the self

This verse is connected with the next one and shows that the engagement of the controlled mind in *Yoga* contemplation makes it calm and leads to the bliss of *Atma* vision in one's own soul by the self (mind, intellect

and heart) i.e., *Yoga* contemplation causes mental tranquility and the supreme peace of the *Atma* realization {
Cf *Bhagawata* I 2 20

एवं प्रसन्नमनसो भगवद्भक्तियोगतः ।

भगवत्तत्त्वविज्ञानं सुकृपद्मस्य जायते ॥

When the mind is delighted with devotion and *Yoga*, then the renouncer of attachment attains to Supreme *Brahma*

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥

सुख happiness, आत्यन्तिकं utmost, यत् which, तत् that, बुद्धि-ग्राह्य intellect-realizable, अति-इन्द्रियं beyond-senses, वेत्ति knows, यत्र when, न not, च and, एव verily, अयं this, स्थित engaged, चलति moves, तत्त्वत from truth

21. There is utmost happiness which is realizable by intellect and beyond the senses and when he knows it and is engaged in this, he moves not from the truth.

The attainment of mental tranquility and inner peace of self-realization through *Yoga* contemplation as mentioned in the last verse constitutes supreme bliss which is comprehended by intellect only and can not be felt through the senses. When the mind becomes accustomed to and firmly fixed in this *Yoga* it never wanders from such true goal i.e., the *Yoga* contemplation causes supreme happiness of intellectual character quite different from sensual enjoyments and the mind

once fixed in this true and blissful *Yoga* is not moved again by any untrue enjoyments

य लब्धा चापरं लाभं मन्यते नाधिकं तत ।

यस्मिन्स्थितो न दुःखेन गुरुणापि विचल्यते ॥ २२ ॥

य which *सर्वत्र* having gained, य and, अपरं other, लाभं gain मन्यते regards न not, अधिकं supreme, तत from that यस्मिन् in which, स्थित engaged, न not दुःखेन by pain, गुरुणा by heavy अपि even, विचल्यते is moved

22 And having gained which he regards no other gain greater than this, and being engaged in which he is not moved even by a heavy pain

When the mind is once firmly engaged in *Yoga* contemplation, it regards it as the highest bliss superior to every thing else and becomes unattached and indifferent to all pain and suffering which is as it were ceases to exist or disappears for the *Yogee*

तं विद्याद्दुःखसंयोगविभागं योगसंज्ञितम् ।

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ २३ ॥

तं that, विद्याद् should be known दुःख संयोग वियोग pain union disunion योग संज्ञित *Yoga* name, स that, निश्चयेन with certainty योक्तव्य should be attained, योग *Yoga*, अनिविण्ण चेतसा by undisturbed mind

23 That pain union and disunion should be known by the name of *Yoga* and that *Yoga* should be attained certainly with undisturbed mind

As engagement in *Yoga* leads to attainment of bliss and destruction of all pain, the *Yoga* should be regarded as union of (that) bliss and disunion of pain and therefore such *Yoga* should be attained by making the mind calm and controlled Vide *Gita* VI 18, also Cf *Markandeya* XXXVI 1

ज्ञानपूर्वो वियोगोयेऽज्ञानेन सह योगिन ।

सा मुक्तिर्ब्रह्मणाचैक्यमनैक्य प्राकृते गुणै ॥

For a *Yogee* the disunion from delusion through knowledge is liberation and what is the disunion of qualities of nature is the union with the *Brahma*

संकल्पप्रभावान्कामास्त्यक्त्वा सर्वानशेषतः ।

मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥

संकल्प-प्रभवान् mental activity-born, कामान् desires, त्यक्त्वा having renounced, सर्वान् all, अशेषतः fully, मनसा by mind, एव verily, इन्द्रिय-ग्रामं senses-swarm विनियमं having restrained, समन्ततः from all sides

24. Having fully renounced all desires born of mental activity and restraining the swarm of senses by the mind on all sides

This verse is connected with the next one and describes the 5th means of engaging in *Yoga* by renunciation of all mental desires and withdrawing the mind from all sensual enjoyments i.e. unattachment to all pleasure and pain or *Vairagya* leads to *Yoga* contemplation and control of mind

मनैः क्षीयन्मनसु या मृतिमृदीतया ।

आममस्थ मन एवा न विञ्चिदपि चितयेत् ॥ २५ ॥

मनैः slowly, मनैः slowly, मनसु should calm, मृदया by
intlect एने मृदीतया by steadiness-endowed, आतमस्थ
Atma-engaged मा mind एतम having made, न not,
विञ्चिन् anything, अपि even विस्तपन् should think

25 He should calm the mind slowly with
intellect endowed with steadiness and engaging
it in *Atma* he should not think of anything
else

This verse describes the 4th means of Yoga concen-
tration by engaging the mind in *Atma* contemplation
after renouncing all attachment and desires as men-
tioned in the last verse and calms the mind slowly
with the guidance of intellect and its restraining quality
(*Dhriti*) steadiness. This contemplation practice is
called *Atmya* which is further explained in the next
verse. Cf. *Blajawata* II—2—16 —

मन स्वप्नमलया निवश्य क्षम्यन् जगन् विनयतमारमन्ति ।

आत्मातमात्मनश्चरन्त्य गीतान्दोषशान्तिविमलकृत्वात् ॥

The wise should engage the mind in the inner Soul
after restraining it with pure intellect. This engagement
of the mind in the *Atma* leads to peace and supreme
bliss

यतो यतो निश्चनति मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतदात्मन्येव यश नयेत् ॥ २६ ॥

यत when, यत when, निश्चनति wanders, मन mind,

चंचल waveriing, अस्थिरम् unstable, तत then, तत then, नियम्य having restrained, एनत् it, आत्मनि in *Atma*, एव alone, वशं control, नयेन should be fixed

26 Whenever the wavering and unstable mind wanders about, it should be restrained and fixed in the control of *Atma* alone

The mind is very feeble, unsteady, and difficult to control Whenever it may wander towards any other object, it should be withdrawn from that and fixed in *Atma* again and again i.e. the mind should be calmed by repeatedly detaching it from sense objects and constantly engaging it in *Atma* contemplation Cf *Bhagawata* XI 20 19

धार्यमाणम् मनो यर्हि भ्राम्यदाश्चनवस्थितम् ।

अतन्द्रितोऽनुरोधेन मार्गेणात्मवशम् नयेत् ॥

The controlled mind which being moved does not remain steady should be fixed in *Atma* with exertion and *Yoga* practice

3 MENTAL EQUALITY AND STEADINESS (27-32)

प्रशान्तमनसं ह्येन योगिनं सुखमुत्तमम् ।

उपैति शान्तरजस ब्रह्मभूतमकल्मषम् ॥ २७ ॥

प्रशान्त-मनस of calmed-mind, हि for, एन this, योगिनं *Yogee*, सुख happiness, उत्तम highest, उपैति is obtained, शान्त-रजस cooling-of *Raja*, ब्रह्म-भूत *Brahma*-state, अकल्मष sinlessness

27. This *Yogee* of calmed mind obtains the

The *Yogee* freed from sin (attachment) and constantly engaged in *Atma* contemplation soon attains to supreme bliss and *Brahma* union, Vide *Gita* VI 15, also Cf *Mahabharata* XII 250—6

गोचरेभ्यो निवृत्तानि यदा स्थास्यन्ति वेश्मनि ।
नदा त्वमात्मनात्मानं परं द्रक्ष्यमि शाश्वतम् ॥

When the mind freed from the sense objects shall be fixed in the *Atma* then thou shalt see thy eternal Self.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २६ ॥

सर्व-भूत-स्थ all-beings-dwelling, आत्मानं *Atma*, सर्व-भूतानि all-beings, च and, आत्मनि in *Atma*, ईक्षते sees, योग-युक्त-आत्मा *Yoga*-engaged-person, सर्वत्र everywhere, सम-दर्शन equal see

29. The person engaged in *Yoga* is equal seer and sees everywhere the *Atma* dwelling in all beings and all beings-in the *Atma*.

A person firmly engaged in *Yoga* contemplation finds the *Atma* as existing equally in all places and the inner soul of all beings and all beings as its form and reflection i.e. the *Atma* contemplator sees the *Atma* as omnipresent and all-pervading and all the world as his vision and glory, Cf *Mahabharata* III-211-14

लोकेष्वित्तमात्मानं लोकं चात्मनि पश्यति ।
परापरञ्च सक्तं सन् स तु भूतानि पश्यति ॥

One who sees the *Atma* as pervading the world and the world in the *Atma*, that great and wise man sees all things

यो मा पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याह न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥

य who, मा me पश्यति sees, सर्वत्र everywhere, सर्व all च and, मयि in me पश्यति sees, तस्य of him अह I, न not, प्रणश्यामि I am lost, स he, च and, मे my, न not, प्रणश्यति is lost

30 Who sees me everywhere and sees all in me, I am not lost to him and he is not lost to me

One who sees the *Atma* in all things and all things in the *Atma* i.e., one who understands the *Atma* as all pervading and the inner soul of the universe attains to the knowledge and realization of the Supreme Soul

सर्वभूतस्थित यो मा भजत्येकत्वमास्थित ।

सर्वथा वर्तमानोऽपि स योगा मयि वर्तत ॥ ३१ ॥

सर्व भूत स्थित all beings dwelling, य who, मा me, भजति worship, एक रं unity, आस्थित dwelling, सर्वथा by all ways वर्तमान dwelling, अपि even, स that, योगी Yogee, मयि in me, वर्तते dwells

31 Who dwelling in unity worships me as dwelling in all, that *Yogee* dwelling in any way dwells in me

A person who believing the Supreme *Atma* to be one also regards it as all pervading and inner soul of all, attains to *Atma* knowledge and inspite of his performing actions he is freed from the action bondage and attains to the Supreme Lord. Cf. *Ishabasa* 7

यस्मिन्सर्वाणि भूतानि अत्मेवाभूद्भिजानत ।

तत्र को मोहः कः शोकः एतन्मनुष्यतः ॥

When for a knowing man all beings become one *Atma* then that equal seer has no grief and delusion

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥

आत्म-औपम्येन by self-example, सर्वत्र everywhere, समं equally, पश्यति sees, य who, अर्जुन Arjuna, सुख pleasure, वा or, यदि it, वा or, दुःख pain, स that, योगी *Yogee*, परम. supreme, मतः regarded

32 Arjuna¹ who by self example sees equally the pleasure and pain everywhere that *Yogee* is regarded as supreme

The *Yogee* who holds the souls of all beings as the same and looks on the pleasure and pain of other people as his own and sharing their joys and sorrows acts for the good of mankind, attains to great honour and the Supreme Goal Cf. *Mahabharata* XII 239 22

यावानात्मनि वेदात्मा तावान् ह परात्मनः ।

य एव सततं वेदं यास्मृत्वाय कल्पते ॥

- One who knows the *Atma* as much in himself as in others, he is fitted for immortality.

4 HOW TO CONTROL THE MIND (33-36)

अर्जुन उवाच ।

योऽयं योगस्त्वया प्रोक्तः सामान्यतमममुमुक्षुदनेन ।

एतस्याहं न पश्यामि चञ्चलत्वात् स्थितिं स्थिराम् ॥ ३३ ॥

य which, अयं this, योग *Yoga*, त्वया by thee, प्रोक्त described, सामान्यतम by equality, ममुमुक्षुदनेन Krishna, एतस्य its, अहं I, न not, पश्यामि I see, चञ्चलत्वात् from unsteadiness, स्थितिं firmness, स्थिराम् stability

33 Arjuna said—I see no stability and firmness of this *Yoga* of equality which has been described by thee, O Krishna! on account of its (mind) unsteadiness

Arjuna does not believe in the practicability of the *Yoga* of equality or steadiness as the mind is ever unstable and moving and it is very difficult to engage it firmly in *Atma* contemplation by making it unattached and controlled or equal and the same to all pleasant and unpleasant objects

चञ्चलं हि मनः कृष्ण प्रमाथि यत्नयद्बद्धम् ।

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४ ॥

चञ्चल unstable, हि for, मन mind, कृष्ण Krishna, प्रमाथि turbulent, यत्नयत् powerful, बद्ध obstinate, तस्य its, अहं I, निग्रहं to restrain, मन्ये I regard, वायो of wind, इव as, सुदुष्करं very difficult

34 O Krishna! The mind is very unstable,

turbulent, powerful and obstinate and I regard it as difficult to restrain as the wind

Aijuna regards the mind to be of the following character

- (a) Unstable ever moving and running towards the sense-objects
- (b) Turbulent impelling the men towards sense objects
- (c) Powerful upsetting and defeating all exertions for discarding pleasures
- (d) Obstinate overcoming all restraints for enjoyment of sense objects
- (e) Uncontrollable like wind cannot be subdued and restrained from moving about

Cf *Shwetashwatara* II 9

दृष्टाश्वयुक्तमिव बाहमेनं विद्वान् मनो धारयेतामसत्त ।

The wise should calm the mind with steadiness as it is like a car yoked to a vicious horse.

श्रीभगवानुवाच ।

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३५ ॥

असंशयं undoubtedly, महाबाहो mighty armed, मन mind, दुर्निग्रहं difficult to restrain, चलं unstable, अभ्यासेन by practice, तु but, कौन्तेय Aijuna, वैराग्येण by unattachment, च and, गृह्यते is restrained

35 The Lord said—O mighty armed Arjuna! the mind is undoubtedly unstable, difficult to restrain, but it can be restrained with *Abhyasa* and *Vairagya*

The mind is very fickle and wavering and therefore it is very difficult to control it, but it can be subdued with *Abhyasa* (constant practice of engaging it in *Atma* contemplation) and *Vairagya* (renouncing of all attachments and desires for enjoyments of sense objects) Vide *Gita* VI—24 to 26 and also Cf *Mahabharata* XII—195—20 —

इयमेव मनश्चैव पचवर्गं च भारत ।

पूर्वं ध्यानपथं व्याप्य निश्चयासेन साधयामि ॥

By engaging the mind and senses constantly in *Atma* contemplation and concentration a man can restrain the same

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

यस्यात्मना तु यतता सान्ध्याहोरात्रमुपायत ॥ ३६ ॥

असंयत आत्मना by uncontrolled mind योग *Yoga*, दुष्प्राप difficult to attain, इति thus, मे my, मति opinion, यस्य आत्मना by controlled mind, तु but, यतता by exerting, साधय can, अवाप्तु to attain, उपायत with means

36 My opinion is that *Yoga* is difficult to attain with uncontrolled mind but it can be attained with controlled mind by exerting with means

Without being controlled the mind cannot engage in *Yoga* concentration and therefore there can be no *Yoga* success without first controlling and restraining the mind. But a person of controlled mind can obtain *Yoga* success by adopting the proper means viz. secluded retirement, good seat, bodily steadiness, regulated food and sleep etc, unattachment (*Vairagya*) and constant practice of *Atma* contemplation (*Abhyasa*)

5 GOAL OF *YOGA* FAILURE (37-47).

अर्जुन उवाच ।

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ३७ ॥

अयतिः unexerter, श्रद्धया by faith, उपेत filled, योगात् from *Yoga*, चलित-मानस of moved-mind, अप्राप्य not having attained, योग-संसिद्धिं *Yoga*-success, कां what, गतिं goal, कृष्ण Krishna, गच्छति attains

37. Arjuna said the unexerter with the mind moved from *Yoga* but filled with faith having not obtained *yoga* success, what goal, O Krishna ' does he attain ?

It was said in the last verse that a person with controlled mind can attain to *Yoga* with proper means but without controlled mind there can be no *Yoga* success. It has also been declared by the Lord that a person with faith ever attains to success (IV 39 and VII 22). This confuses Arjuna about the fate of a

Yoga failure who is full of faith but who owing to his inability to practise proper means to control his mind fails to achieve success in *Yoga*

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो विमूढा ब्रह्मण पथि ॥ ३८ ॥

कच्चित् whether, न not, उभय विभ्रष्ट both failed, छिन्न अभ्र rent cloud, इव like नश्यति is destroyed, अप्रतिष्ठ unsteady, महाबाहो mighty armed, विमूढ deluded, ब्रह्मण of *Brahma*, पथि in path

38 Whether he is not destroyed like a rent cloud having failed in both by being unsteady and deluded in *Brahma* path

Arjuna fears that a *Yoga* failure owing to his inability to practise the prescribed means to control his mind for engagement in *Atmic* contemplation is altogether lost like a rent cloud which can neither reunite with other clouds nor rain. Cf *Mahabharata* XII—12—34 —

छिन्नाभ्रामव गन्ताऽपि विलय मारुतेरितम् ।

लाकपाटमयोभ्रष्टा हि भन्तराल-व्यवस्थित ॥

As clouds are scattered about by destructive winds so a man of unsteady mind is lost to both the worlds

एत मे सशय कृष्ण छेत्तुमर्हस्यशेषत ।

त्वदन्य सशयस्यास्य छेत्ता न ह्युपपद्यते ॥ ३९ ॥

एतत् thus, मे my सशय doubt, कृष्ण Krishna छेत्तु to destroy, अहति at capable, अशेषत fully, त्वत् than thee,

अन्य other, संशयस्य of doubt, अस्य its, छेत्ता destroyer, न not, हि for, उपपद्यते is found

39 Thou art verily capable to destroy fully this doubt of mine for, O Krishna! no other than thee is found as the destroyer of this doubt

Arjuna is much confused and placed on the horns of a great dilemma about the fate of a *Yoga* failure and therefore prays to the Lord Krishna for solution of this knotty problem which he regards as beyond human help

श्रीभगवानुवाच ।

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।

नहि कल्याणकृत् कश्चिद्दुर्गतिं तात गच्छति ॥ ४० ॥

पार्थ Arjuna, न not, एव verily, इह here, न not, अमुत्र there, विनाश destruction, तस्य its, विद्यते is, न not, हि for, कल्याण-कृत् good-doer, कश्चित् any, दुर्गति evil goal, तात dear, गच्छति goes

40. The Lord said Arjuna! for him there is no destruction neither here nor there, for O dear! no doer of good ever attains to an evil goal.

An *Yoga* failure is never lost and degraded owing to his inability to practise the prescribed means for attainment of *Yoga* or to control the mind for engagement in *Atma* contemplation, but on account of his

perfection, the perfect attainment of perfection to Yoga with faith in the Lord is ultimately attained to the success and Supreme Goal.

प्राप्य पुनश्च रार्त्तिनादापुनर्या शान्पती नयाः ।

पुनराग श्रीमता गद याग प्रोडमिजायत ॥ ४१ ॥

अप्य having attained 1 पुनश्च after of 2 and lower 3 प्राप्य while 4 रार्त्तिना having 5 low 6 शान्पती 1 low 7 नया time, 8 शुभीत of holy 9 पाया of rich 10 गते in 11 न 12 वम 13 अष्ट 14 या 15 त्रिपुरा, 16 अभिवाचन 17 भवतु

41 Having obtained the worlds of the good doers and dwelling there for a long time, the Yogafutur is reborn in the house of a rich and holy man.

The Yogafutur after enjoying the fruits of his former Yoga practice and on the exhaustion of the same is reborn in the family of a virtuous and great person to exert again for attaining to Yoga success and surrounding and good company play an important part in spiritual progress and success.

अथवा योगिनामेव कुल भवति धामताम् ।

एतन्नि दुष्टमतर एव जन्म यदीत्यम् ॥ ४२ ॥

अथवा or, योगिना of Yogis, एव verily, कुल in family, भवति is born, योगिना of who, एव thus 2 वि verily, दुष्टमतर very difficult to attain, एव in world, जन्म birth, एव which इदं like this

42 Or he is verily born in the family of

wise *Yogees*, but a birth like this is very difficult to obtain in this world

The *Yoga* failure is sometimes reborn in the house of wise *Yogees* and with their help soon attains to *Yoga* success. But such a good birth is very rare and is obtained only by a person who has formerly made much progress in *Yoga* and failed to obtain success almost at the last moment

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥

तत्र there, त that, बुद्धि-संयोग intellect-union, लभते obtains, पौर्व-देहिक of former-body, यतते strives, च and, तत then, भूयः again, संसिद्धौ in success, कुरु-नन्दन *Kuru*-delight

43 There he attains to the intellect-union of the former body and then he exerts again, O Arjuna! for success

The *Yoga* failure having been reborn in the family of a *Yogee* is induced to exert again for *Yoga* under the impulse of his former intellect and practises proper means for achieving further success in *Yoga*

Cf *Adhyatma* IV 3 28

यदापुण्यविशेषेण लभते सगतिं सताम् ।

मद्भक्तानां सुशान्तां तदा मद्भिषया सति ॥

When he obtains the society of my peaceful devotees with the excess of his good actions then his intellect is engaged in me

पूवाभ्यामन तनय हियत हावशाऽपि स ।

जिगासुरपि यागस्य शब्दब्रह्मातिव्रतते ॥ ४३ ॥

पूवाभ्यामन by former practice तनय by that पय verily,
हियत is drawn fir-ly अय-ly forcibly अपि also स he,
जिगासु-whether ill-knowledge अपि even यागस्य of Yoga,
शब्द ब्रह्म name *Brahma*, अतिव्रतत crosses beyond

44 He is also forcibly drawn there by the former *Abhyasa* (*Yoga* practice) and thus even the mere wisher of *Yoga* knowledge crosses beyond the *Shabda Brahma*

The *Yoga* failure is also led by the *Yoga* (contemplation) practice of former birth to exert for further *Yoga* success and thus exerting continuously he at last attains to full *Yoga* success. In this way not only a *Yoga* failure attains to *Yoga* success but even a mere novice simply wishing to know *Yoga* also attains to *Yoga* success and crosses beyond the *Shabda Brahma* or illusive world and thus attains to liberation from bondage of the world

प्रयत्नाद्यतमास्तु योगा सशुद्धकित्तिप ।

अनेकजन्मसंसिद्धस्ततो याति परा गतिम् ॥ ४४ ॥

प्रयत्ना- from exertion यतमान striving, तु and,
योगी *Yogi*, सशुद्ध कित्तिप of purified sins अनेक जन्म संसिद्ध
many births successful, तत then, याति attains, परा supreme,
गतिं goal

45 The *Yogee* striving with exertion

becomes successful and purified in many births and then attains to Supreme Goal

The *Yoga* failure in this way under the impulse the former intellect and *Yoga* contemplation practice continuously exerts for further *Yoga* success and at last in many births succeeds in acquiring self-control and unattachment from pleasure and pain and then attains to the Supreme Goal i.e. liberation, bliss and *Brahma* union

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मनोऽधिकः ।

कर्मिभ्यश्चाधिको योगी तस्माद्योगी अर्जुन ॥ ४६ ॥

तपस्विभ्य from austeres, अधिक greater योगी *Yogee*, ज्ञानिभ्य from knowers, अपि even, मन regarded अधिक greater, कर्मिभ्य from action performers च and अधिक greater, योगी *Yogee*, तस्मान् therefore, योगी *Yogee* भव be, अर्जुन Arjuna

46 The *Yogee* is greater than *Tapsis* (austeres), he is regarded as greater than *Gyaners* (Knowers), the *Yogee* is greater than action performers, therefore, O Arjuna! be thou a *Yogee*

The *Yoga* (*Atma* contemplation) is superior to *Tapa* (austerity), *Gyana* (knowledge with renunciation), *Karma Kanda* (sacrifice action with attachment), because a *Yoga* failure is never lost but ultimately attains to full *Yoga* success, while *Tapa* etc., if not successful are wasted and then labour lost

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥ ४७ ॥

योगिनः of *Yogies* अपि also, सर्वः of all, मत् गतेन by me-engaged, अन्तः प्रीत्यः by inner heart, श्रद्धायान् faithful, मत्नः worship यः who मी me, स that मे my, युक्तः the highest *Yogi* मतः regarded

47 Of all the *Yogies* the faithful, who worships me with the inner heart engaged in me, is regarded as the highest *Yogi*

All *Yogies* are great and attain to liberation and bliss. But the *Yogi* who is devoted to the Lord by engaging his whole self (mind, intellect and heart) in Him, is regarded as the highest *Yogi* and attains to Supreme Goal. Vide *Gita* VII—2

Thus ends chapter VI called the Contemplation *Yoga*.

CHAPTER VII.

SUPREME KNOWLEDGE

The first part of the *Gita* (comprising chapters I VI) dealt with *Karma Yoga* (action without attachment) and the second part (comprising Chapters VII XII) now deals with the form, character and glories of the Supreme Lord, the attainment of which leads to knowledge and devotion

This Chapter VII treats of the following subjects :

- (1) Form and Character of the Lord, 1 11 ,
- (2) *Maya* composed of three qualities, 12 15 ,
- (3) Four kinds of worshippers, 16—19 ,
- (4) Rewarder of all worship, 20 23 ,
- (5) Character of *Atma* (soul), 24—28, and
- (6) Goal of knowledge, 29 30

1 FORM AND CHARACTER OF THE LORD (1-11).

श्रीभगवानुवाच ।

सय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।

असशय समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ १ ॥

सयि in me, आसक्त attached, मनाः of mind, पार्थ Arjuna, — योग *Yoga*, युञ्जन् engaged, मत्-आश्रय me-refused, असशय undoubtedly, समग्र fully, मा me, यथा as, ज्ञास्यसि thou shalt know, तत् that, शृणु hear

1 The Lord said—With mind engaged in me, refuged in me and engaged in *Yoga*, how thou shalt undoubtedly know me fully, that do thou hear

This Chapter describes the knowledge of the form and character of the Lord attained by engaging the mind with faith and devotion in contemplation of the Lord

ज्ञान तदहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।

यच्छात्वा नेह भूयोऽन्यत्ज्ञातव्यमवशिष्यते ॥ २ ॥

ज्ञान I knowled_ge, त for thee अहं I स विज्ञान together with realization, इदं this, वक्ष्यामि will describe, अशेषत fully, यत् which, ज्ञात्वा havin_g known, न not, इह here, भूय again, अन्यत् other, ज्ञातव्य knowab_e, अवशिष्यते remains

2 I shall describe fully for thee this knowledge together with realization by knowing which there shall remain nothing else here to be known again

Gyana is the knowledge of the Lord and *Vigyana* is the realization of the character of the Lord as well as that of Nature and the World By acquiring this *Gyana* and *Vigyana* a person attains to the highest aim and object of life (liberation and bliss) and there remains nothing for such a knowing person to be known again in this world for his good—Vide *Gita* IX—2 and also Cf *Ukhanlogya* VI—1—3 —

येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातम् विज्ञातमिति कथं
 नु भगव स आदेशो भवतीति ।

O Lord ! what is that by knowing which the unheard of is heard, the unrealized is realized, and the unknown is known It is knowledge

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३ ॥

मनुष्याणां of men, सहस्रेषु in thousands, कश्चित् any, यतति strives, सिद्धये for success, यतता of strivers, अपि even, सिद्धानां of successful, कश्चित् any, मां me, वेत्ति knows, तत्त्वतः truly

3 Amongst thousands of men few strive for success, and even of the successful strivers, few know me truly

Very few persons strive by practising proper means to attain to supreme success (knowledge) and even amongst the persons that practise the means for attainment of such success, only a few attain to the Supreme Goal i.e. it is very difficult to attain to full knowledge and realization of the Lord Vide *Gita* VII 19

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥

भूमिः earth, आप water, अनलः fire, वायु wind, खं sky, मन mind, बुद्धि intellect, एव verily, च and, अहंकार egoism,

इति thus, इयं this मे my, भिन्ना separate, प्रकृति nature, अष्ट वा eight fold

4 Earth water, fire, wind sky, mind, intellect and egoism are thus my eight fold separate nature

The material or inferior nature is of eight distinct forms **तै** 1 earth, 2 water, 3 fire, 4 air, 5 sky (ether), 6 mind (thinking faculty), 7 intellect (knowing faculty) and 8 egoism (Iness)

The first five (earth, water, fire, air and sky) are the coarse elements constituting the body and world and the last three (mind, intellect and egoism) are the subtle mental faculties

न B Some schools of thought classify the mind as a sense organ and substitute the unmanifest as one of the eightfold nature

- अपरेयमितस्त्य वा प्रकृति विद्धि मे पराम् ।

जीवभृता महाबाहो ययेद धार्यते जगत् ॥ ५ ॥

अपरा lower इयं this, इत from this तु but, अयां other, प्रकृति nature विद्धि know, मे my, परां higher, जीव भृता life of beings, महा बाहो mighty armed, यया by which, इद this, धार्यते is upheld, जगत् world

5 This is lower (nature) but, O Arjuna ! know the other the higher than this as the life of beings by which this world is upheld

The eightfold nature described in the last verse is

the lower (material) nature which is also called the illusive *maya*. There is another higher or knowing nature of the Lord and that is the *Atma*, the Lord himself, the inner soul and life essence, and the impeller and supporter of the whole world.

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।

अहं कृत्स्नस्य जगत् प्रभवः प्रलयस्तथा ॥ ६ ॥

इतत् this, योनीनि cause, भूतानि beings, सर्वाणि all, उपधारय know, अहं I, कृत्स्नस्य of whole, जगत् of world, प्रभव creator, प्रलयः dissolve, तथा and

6. Know this as the cause of all beings and I am the creator and dissolver of the whole world

All the mortal beings are formed (composed) of the lower (material) eightfold nature but the higher character or *Atma* which is the very self of the Lord (*Sat-Chit-Anand*) is the creator and destroyer of the whole world, i.e. the material nature is the former of beings while the *Atma* the Supreme Self is the cause of their life and death through union and disunion with the former. Vide *Gita* XIV 4, and Cf. *Adbhuta* XIV 7

क्षोभयामि च सर्गादौ प्रधानपुरुषाबुधौ ।

ताभ्यां संजायते सर्वं सयुक्ताभ्यां परस्परम् ॥

In the beginning I impel both nature and *Puruṣa* and by their union this world is created.

मम परतरा नान्यत्किञ्चनमिदमत्र ।

मयि नयमिदं मानं मृष्टे मणिमग्रा इव ॥ ७ ॥

मम than me, परतर higher or not अन्य other, किञ्चित्
any thing, धनंजय Arjuna मयि in me, मयि all इव this
मेनि in in thread मयि मणि pearl-clus, इव like

7 Arjuna! nothing is higher than me, all
this is strung in me like a cluster of pearls in a
string.

The Lord is Supreme and all in all and he like a
thread cut into and upholding a cluster of pearls,
sustains and supports the whole world as its inner soul
in life essence. Cf. Ashtava 11—9—10 —

तत्र तद्वन्मिदं मानमात्रं येषामिदं तमम् ।

तद्वत् तन्महत्त्वं तद्विज्ञातं विमुच्यते ॥

In him all this and the whole world is strung. He is
all this and by knowing him one is liberated.

रम्योऽहमस्मि र्वातय प्रभास्मि शशिसूययो ।

प्रणय मय एषु शब्द म पाटय नृपु ॥ ८ ॥

रम liquid, अह I, अस्मि in waters, योऽय Arjuna, प्रभा
light, अस्मि am, शशि सूर्य या of moon sun, प्रणय Om! ara,
मय पदपु in all Vedas, शब्द sound, ये in sky, पाटय manli-
ness, नृपु in men

8 I am, O Arjuna! liquid in water, light
in moon and sun, Om! ar in all the Vedas, sound
in sky and manliness in men

The Lord is the life and soul of the whole world, as liquidity is the essence of water which can not subsist without it, so the Lord is the life and soul of water. Similarly the Lord is the life essence as light of sun and moon, *Aum* of the *Vedas*, sound of sky and vital energy of man Cf *Bhagawata* XI 16—34

अपं रसश्च परमस्तेजिष्ठानां विभावसुः ।

प्रभा सूर्येन्दुताराणां शब्दोऽहं नभसः पर ॥

I am liquid in water, fire of the burners, light of sun, moon and stars and sound of the sky

पुरयो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।

जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ६ ॥

पुण्यः pure, गन्धः smell, पृथिव्यां in earth, च and, तेज light, च and, अस्मि am, विभावसौ in fire, जीवनं life, सर्व-भूतेषु in all-beings, तप austerity, च and, अस्मि am, तपस्विषु in austerity performers.

9. I am pure smell of earth, light of fire, life of all beings and austerity of the austeres.

The Lord is the life and soul of all things as the smell of earth, light of fire, life of beings and austerity of the ascetics etc, which can not subsist without such essence.

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।

बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १० ॥

बीज seed, मां me, सर्व-भूतानां of all-beings, विद्धि know, पार्थ Arjuna, सनातनं eternal, बुद्धि intellect, बुद्धिमतां of

intelligent, अस्मि am, तज् brightness, तेजस्विनां of bright, अहं I

10 Arjuna! know me as the eternal seed of all beings I am the intellect of the intelligent, and the brightness of the bright

The Lord is the primal cause of the whole world and he is also the cause of the light and lustre of all creation, being sat (truth), Chit (knowledge) and ananda (bliss)

यत्नं यत्नवतामस्मि कामरागविवर्जितम् ।

धर्माधिक्ये भूतेषु कामोऽस्मि भरतर्षभ ॥ ११ ॥

यत्नं strength, यत्नवता of strong, अस्मि am, काम राग विवर्जित desire attachment excepted धर्म अधिक्यं righteousness-consistent, भूतेषु in beings, काम desire, अस्मि am, भरत ऋषभ Bharatarshabha

11 I am the strength of the strong except desire and attachment and I am also, O Arjuna! the desire in beings consistent with righteousness

The Lord is the bestower of righteous power and vigour in all beings and he is also the cause of pure passion for propagation of species according to law and virtue i.e. the strength in men is divine gift for righteous use and so is the natural desire of cohabitation for multiplication and not for sinful enjoyment of sensual pleasures. Cf Mahabharata I—80—6 —

स राजा सिंहविक्रातो युग विषयगोचरः ।

अविरोधेन धर्मस्य चचार सुखमुत्तमम् ॥

That lion-like brave king, having turned to sense objects righteously enjoyed the supreme bliss

2 MAYA COMPOSED OF QUALITIES (12-15)

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।

मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ १२ ॥

ये who, च and, एव verily, सात्त्विकाः of *Sattwa*, भावा characters, राजसा of *Raja*, तामसा of *Tama*, च and, ये who मत्त from me, एव alone, इति thus, तान् them, विद्धि know न not, तु but, अहं I, तेषु in them, ते they, मयि in me

12 What are the *Sattwic*, *Rajasic* and *Tamasic* characters, know them from me alone. They are in me but I am not in them

All beings are of the three qualities of *Sattwa*, *Raja* and *Tama*. The Lord is their creator and supporter but he is not attached to them and free from the qualities. Vide *Gita* IX 4 and also Cf *Adhyatma* I 2 15

मायया गुणमय्या त्व सृजस्यवसि लुपसि ।

जगत्तेन न ते लेप आनन्दानुभवात्मनः ॥

Thou art the creator, supporter and destroyer of this world through the *Maya* full of qualities, but thou art of blissful character and is not tainted

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥

त्रिभि by three गुणमयी by qualities composed, माये by characters, ज्ञेभि by these, मय all, इदं this जगत् world मोहितं deluded न not, अभिज्ञानानि knows मी me, ष्वय from these, परं beyond, अमय imperishable

13 All the world deluded by these characters composed of qualities does not know me the imperishable and beyond them

All the beings are attached to the nature's qualities in the form of pleasure and pain which overcome their intellect and thereby they regard the body as all in all and forget the supreme character of *Atma* as imperishable and beyond the qualities of nature i.e. all beings through attachment to qualities of nature become deluded to the true character of their supreme self, Vide *Gita* VII—27

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव य प्रपद्य ते मायामेता तरन्ति त ॥ १४ ॥

दैवी divine, हि truly, एषा this, गुणमयी qualities composed, मम my, माया illusion दुरत्या difficult to cross, मी me, एव verily, य who, प्रपद्य ते come माया *Maya*, एतां this, तरन्ति cross ते they

14 It is difficult to cross beyond this my divine *maya* composed of the three qualities but they who come to me verily cross beyond this *maya*

The Lord is the master and controller of the *Maya*

which is illusive and ever changing It is called divine as it is the handmaid of the Lord in creating the world and carrying it on The beings are deluded by the *Maya* through attachment to its qualities in the form of pleasure and pain The *Maya* is thus very difficult to overcome but it is destroyed on attainment of knowledge by which one is freed from delusion and attachments. Says *Adhyatma* I 7 33

यावन्मायावृता लोकास्नावत्त्वां न विजानते ।

अविचारितसिद्धैर्पादविद्या विद्याविरोधिनी ॥

So long this world is covered with *Maya* (illusion) it knows me not. This *Maya* grows by delusion and is destroyed by knowledge

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।

माययाऽपहतज्ञाना आसुर भावमाश्रिताः ॥ १५ ॥

न not, मां me, दुष्-कृतिन evil-doers, मूढा deluded, प्रपद्यन्ते come, नर-अधमा men-degraded, मायया by *Maya*, अपहत-ज्ञाना of destroyed-knowledge, आसुर ungodly, भावं character, आश्रिता possessed

15 The evil doers, deluded, degraded men, and the possessors of ungodly character whose knowledge is destroyed by *maya*, do not come to me.

Persons overcome by *Maya*, become sinners (attached to qualities), deluded (regarding the body as *Atma*) and of degraded, vile and evil character and

therefore they do not worship the Lord and attain to any success Cf *Mahabharata* III—189—20 —

प्राप्तुं न शक्यो यो विद्वन्नरेन्दुः कृत्तकमभि ।

लोभाभिभूतैः कृत्तणैरनार्यैरकृतात्मभिः ॥

The evil doers, deluded, greedy, degraded and the enemies of their self cannot attain to him who is not known even by the wise

3 FOUR KINDS OF WORSHIPPERS (16 19)

चतुर्विधा भजते मां नानासुखतिनाञ्जुन ।

आत्ता जिज्ञासुर्धार्थी ज्ञानी च भक्तपम ॥ १६ ॥

चतुर्विधा of four kinds, भजते worship मां me, नाना men, सुखतिन good doers, भजुन Arjuna, आत्ता destitute, जिज्ञासु seelers of knowledge, अर्थार्थी object desirers, ज्ञानी I knower च and, भक्त रूपम Bhaktata great

16 Arjuna ! four kinds of men, the doers of good worship me, (1) the destitute, (2) desirers of objects, (3) the seekers of knowledge, and (4) the knowers, O great *Bharata* (Arjuna) !

There are four kinds of persons who are the worshippers and devotees of the Lord —

(1) Persons in distress and suffering from some pain and therefore worshipping the Lord for kindness and bestowal of happiness ,

(2) Persons in want of some object and worship in, the Lord for its attainment,

(3) Persons striving for *Atma* knowledge and worshipping the Lord for attainment of that supreme goal and

(4) The knowers of the supreme character of the Lord, who resign themselves to him with devotion for his attainment and union

तेषां ज्ञानी नित्ययुक्तः एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १७ ॥

तेषां of them, ज्ञानी knower, नित्य-युक्त ever-engaged, एक भक्ति exclusive-devotion, विशिष्यते is great, प्रिय dear. हि verily, ज्ञानिन of knower, अत्यर्थं very much, अहं I, स he, च and, मम my, प्रिय dear

17 Of them the *Gyanee* (knower) on account of ever engagement and exclusive devotion to me is great. I am very dear to the knower and he is dear to me

Of all the worshippers of the Lord the *Gyanee* (knower) is supreme owing to his constant engagement in *Atma* contemplation and devotion of the Lord and as such he attains to the realization and union of the Lord
Of *Adhyatma* III—3 33

त्वद्भक्तिनिरता ये च ते वै विद्यामया स्मृता ।

अविद्यावशगा ये तु नित्यं सवारिणश्च ते ॥

The wise equipped with thy devotion are called the knowers while those given to ignorance ever wander in the world.

उदात्त सर्व पर्वते ज्ञानी त्वात्मेव मे मतम् ।

आस्थित स हि युक्तात्मा मामेवानुत्तमा गतिम् ॥ १८ ॥

उदात्त great, सर्व all, पर्वते verily, ज्ञाने these, जानी knower,
तु but, आत्मा soul, पर्व very, मे my मतं regarded, अस्थित
engaged, स he हि for, युक्त आत्मा engaged person, मा me,
एव alone, अनुत्तमा supreme गतिं goal

18 All these are great but the knower is regarded as my very soul for being devoted he becomes engaged in me as his Supreme Goal

All the worshippers of the Lord are blessed and attain to success but the *Gyaneer* (knower) for being devoted and engaged in the Lord as the highest goal of his life becomes merged in the Lord as his very self

बहूना जन्मनामन्ते ज्ञानवान् मा प्रपद्यत ।

वासुदेव सर्वमिति स महात्मा सुदुर्लभ ॥ १९ ॥

बहूनां of many, जन्मना of births अन्ते at end, जानवान्
knower, मां me प्रपद्यत attains, वासुदेव Krishna, सर्व all, इति
thus, स that, महात्मा great person, सुदुर्लभ difficult to
find

19 At the end of many births the knower (on realizing) thus '*Basudeva is all*' attains to me
Such a great person is difficult to find

The knower being constantly engaged and devoted to the Lord attains to the realization that the Lord is suprem and all in all and that there is nothing but the

Lord But such knowledge and realization of the Lord is difficult to attain. Vide *Gita* VII 3.

4 REWARDER OF WORSHIP (18-23).

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवता ।

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥

कामै by desires, तै by them, तै by them, हृत-ज्ञानाः overcome-knowledge, प्रपद्यन्त worship, अन्य other, देवताः gods, त them, त them, नियमं rule, आस्थाय having followed, प्रकृत्या by nature, नियताः bound, स्वया by own

20 They whose knowledge is overcome by some desire worship other gods by following their rules and bound by their nature

Persons deluded by desires of different kinds of pleasures forget the Supreme Lord and strive to obtain their desired objects by worshipping with rituals other gods according to the qualities of their nature i.e. persons attached to desires become deluded and ever strive to attain to the same according to the qualities of their nature

यो यो यां यां तनुं भक्तः श्रद्धयाऽर्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥

य who, य who, यां which, यां which, तनुं image, भक्तः devotee, श्रद्धया with faith, अर्चितुं to worship, इच्छति desires, तस्य his, तस्य his, अचलां firm, श्रद्धां faith, तां that, एव very, विदधामि I bestow, अह I

21 Whatever devotee desires to worship with faith whichever image, I bestow him with firm faith

The faith of the deluded persons in the worship of other gods for attainment of their desired objects is bestowed by the Lord through the qualities of their own nature which shapes the faith (*Gita* XVII—2 and 3) without which no worship can succeed (XVII—28)

स तथा श्रद्धया युक्तस्तस्याराधनमीहते ।

लभते च तत कामान्मयेव विहिताहि तान् ॥ २२ ॥

स he, तथा with that, श्रद्धया with faith युक्त endowed, तस्य its, आराधनं worship, ईहते strives, लभते obtains, च and, तत from that, कामान् desires, मया by me, एव alone विहितान् ordained, हि verily, तान् them

22 Endowed with that faith he strives for its worship and obtains from it the desires which are ordained by me alone

Persons worshipping the other gods with faith for attainment of desired objects attain to their desires. The awarder of such desires as action fruits is the Lord whom the deluded persons know not and therefore they do not attain to supreme goal as described in the next verse. Vide *Gita* IX—2 and also Cf *Brahma Sutra* III—2—38 —फलमत उपपत्त ।

He is the giver of all action fruits

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।

देवान्देवयजो यान्ति ममका यान्ति मामपि ॥ २३ ॥

अन्तवत् terminable, तु but, फल fruit, तेषां of them, तत् that, भवति is, अल्प-मेधसां of small-intelligence, देवान् gods, देव-यज. god-worshippers, यान्ति attain, मम-भक्ता my-devotees, यान्ति attain, मां me, अपि even

23 But that fruit of those people of small intelligence is terminable The worshippers of gods attain to the gods and my worshippers attain even into me

The deluded persons attached to pleasures of sense objects worship other gods for attainment of their desired objects which are of perishable nature and sooner or later come to an end But the worshippers of the Lord without attachment attain to eternal bliss and liberation, Vide *Gita* IX 25 and also Cf *Vishadaranyaka* III 8—10

यो वा एतदक्षरं गार्ग्यं विदित्वा स्मिँल्लोके जुहोति यजते तपस्तप्यते बहूनि वर्षसहस्राण्यन्तवदेवास्य तद्भवति यो वा एतदक्षरं गार्ग्यं विदित्वाऽस्माल्लोकात् प्रैति स कृपणोऽथ य एतदक्षरं गार्ग्यं विदित्वा स्माल्लोकात् प्रैति स ब्राह्मणः ॥

O Gargee' who without knowing the Immortal worships with sacrifice in this world for thousand years and performs austerities, he loses all that, and O Gargee' who without knowing the Immortal leaves this world, he is wretched, and O Gargee' who knowing the Immortal leaves this world, he becomes *Brahma*

5 THE CHARACTER OF *ATMA* (24-28)

अयत्त व्यक्तिमापन्न मन्यन्ते मामनुक्षय ।

पर भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४ ॥

अयत्त unmanifested, व्यक्ति manifested, आपन्न becoming, मन्यन्ते regard, मैं me अनुक्षय the unwise पर supreme, भाव character, अजानन्त not knowing, मम my, अव्यय imperishable, अनुत्तम highest

24 The unwise regard me the unmanifested as becoming the manifested and do not know my supreme character as the imperishable and the highest of all

The deluded persons do not understand the supreme character of the *Atma* as the unmanifested (not comprehensible with sense organs) highest of all and immortal They confuse the *Atma* with the body which is manifested, changing and perishable

नाह प्रकाश सवस्य योगमायासमावृत ।

मृताऽय नाभिजानाति लोका मामजम व्ययम् ॥ २५ ॥

न not, अहं I, प्रकाश visible, सवस्य of all, योग माया समावृत creation illusion covered, मूढ deluded, अयं this, न not, अभिजानाति knows, लोक world, मा me, अजं unborn, अव्यय imperishable

25 I am not visible to all beings covered with the *Yoga maya* This deluded world does not know me the unborn and imperishable

The *Yoga maya* is the name of Lord's illusive nature composed of the three qualities and constituting

his supreme energy and the cause of the whole creation The *Atma* (soul) is birthless and immortal but in union with *maya* assumes a body and dwells within as its master and supporter The people attached to desires and attachments of sense-objects do not know the supreme character of this *Atma* and regard the body as all in all Vide *Gita* IX 11 and also Of *Bhagwat* I 8- 19.

सायाजत्रनिकाच्छन्नमजाधोक्षजमव्ययम् ।

न लक्ष्यसे सूक्ष्मद्रुशा नटो नाटयत्रो यथा ॥

Thou art covered with the curtain of *maya* incomprehensible with sense-organs, imperishable and is not recognised by the deluded like a disguised actor

वेदाहं समतीतानि वर्तमानानि चार्जुन ।

भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

वेद know, अह I, समतीतानि past, वर्तमानानि present, च and, अर्जुन Arjuna, भविष्याणि future, च and, भूतानि beings, मां me, तु but, वेद know, न not, कश्चन any

26. Arjuna! I know the past, present and future beings, but no one knows me.

The *Atma* (soul) is omniscient and knows all past, present and future creation But the embodied persons are deluded through desire and attachment and therefore do not know the supreme character of the *Atma* the inner soul of all i.e the *Atma* is all knower but in the embodied state becomes deluded and ignorant of its own supreme character. Vide *Gita* IV 5.

इच्छाद्वेषसमुत्थेन द्व द्वमोहेन भारत ।

सर्वभूतानि समोह सर्गे यान्ति परन्तप ॥ २७ ॥

इच्छा द्वेष समुत्थेन from desire disdain born, द्व द्व-मोहेन from pair of opposites delusion, भारत Arjuna, सर्व भूतानि all beings, समोह delusion, सर्गे in creation, यान्ति attain, परन्तप tormenter of foes

27 Arjuna, the tormenter of foes! all beings in creation attain to delusion from desire and disdain born from the delusion of pair of opposites

All persons, on birth in the world, have to perform action by use of sense objects with sense organs. This action gives rise to action fruits in the form of pleasure and pain (called pairs of opposites) which result in desire and disdain. Thus desire and disdain overcome the mind and intellect and causes delusion by which a person becomes blind to the supreme character of the inner self and begins to regard the body as all in all. Thus the man through desire and disdain (or attachment) becomes deluded from birth. Vide Gita III—37

येषां त्वन्तर्गतं पापं जनानां पुण्यकर्मणाम् ।

ते द्व द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रता ॥ २८ ॥

येषां of whom, तु but, अन्तर्गतं destroyed पाप sin, जनानां of men, पुण्य कर्मणां of good actions ते they, द्व द्व मोह निर्मुक्ता pair of opposites delusion freed, भजन्ते worship, मां me, दृढ व्रताः with firm-devotion

28 But the men of good actions whose sins have been destroyed being freed from the delusion of pairs of opposites, worship me with firm devotion.

Performers of good actions by exertion for liberation have then sins in the form of attachments destroyed and being thus freed from the delusion caused by pleasure and pain engage themselves with firm devotion in Lord's contemplation and the performer of good deeds are freed from attachments and desires and devote themselves to the Lord Cf *Mahabharata* XII 204-8

ज्ञानमुत्तम्यते पुनरा क्षयात्पापस्य कर्मण ।

यथाऽदृशतेले प्रख्ये पश्यत्यात्मानमात्मनि ॥

On destruction of all the sins a man attains to knowledge and he then sees the *Atma* in the heart like an image in the mirror

6 GOAL OF KNOWLEDGE (29-30)

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।

ते ब्रह्म तद्धिदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ २९ ॥

जरा-मरण-मोक्षाय for oldage-death-liberation, मां me, आश्रित्य taking refuge, यतन्ति strive, ये who, ते they, ब्रह्म *Brahma*, तत् that, हिदु know, कृत्स्नं all, अध्यात्मं *Atma* form, कर्म action, च and, अखिलं fully.

29. Who strive for liberation from old-age and death by taking refuge in me, they know fully that *Brahma*, all *Adhyatma* and *Karma*.

Persons striving for liberation from bondage (pain of old age etc.) by faith and devotion in the Lord, attain to the knowledge of Supreme *Brahma*, *Atma* character and *Karma* i.e. a devotee of the Lord attains to the supreme knowledge of the characters of *Brahma*, *Atma* and Nature Cf. *Anorma* II—2—56 —

यदा जन्ममरणदुःखं याधीनामकमौघम् ।

केवलं ब्रह्मविज्ञानं जायतस्मिन् तदा शिवः ॥

When *Brahma* knowledge becomes the cure of birth, old age and illness, then he attains to bliss

साधिभूताधिदेव मा साधियज्ञं च यं विदुः ।

प्रयाणकालेऽपि च मा ते विदुर्युक्तचेतसः ॥ ३० ॥

स अधिभूत अधिदैव together with beings form god form, मां me, स अधियज्ञ with sacrifice form, च and, ये who, विदुः know, प्रयाण काले at death time, अपि also, च and, मा me ते they, विदुः I now, युक्त चेतस with steady mind

30 Who know me together with *adurbhoota* *Adhuygaya* and *Adhidaiva*, they become of steady mind and also know me at death time

Persons who know the Lord in the form of beings, gods and sacrifice become of equal or steady mind and attain to the knowledge and contemplation of the Lord at death time i.e. knowledge and realization of the Lord as all in all and of Universal form makes the mind steady and leads the *Yogee* while leaving the body to the attainment and union of the Lord

Thus ends chapter VII called the knowledge and Realization *Yoga*

CHAPTER VIII.

IMMORTAL *BRAHMA*

This Chapter describes the character and attainment of the immortal *Brahma* and deals with the following subjects

- (1) The form of the Supreme Lord 1—4,
- (2) Death time meditation and its goal 5—16;
- (3) Creation and dissolution of beings 17—22, and
- (4) Bright and dark paths 23—28.

1. THE FORM OF THE SUPREME LORD (1—4).

अर्जुन उवाच ।

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।

अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १ ॥

किं what, तद् that, ब्रह्म *Brahma*, किं what, अध्यात्म *Atma* form, किं what, कर्म action, पुरुष-उत्तम Person-Supreme, अधिभूतं beings form, च and, किं what, प्रोक्त called, अधिदैवं gods form, किं what, उच्यते is spoken

1. Arjuna Said what is that *Brahma*, what is *Atma* form and what is *Karma* and O Krishna! what is called *Bhoota* form and what is spoken of as *Daiva* form?

Arjuna wants to know the meaning and essence of the terms *Brahma*, etc. mentioned in the last two verses

of chapter VII as their knowledge and realization is most important and leads to Supreme Goal

अधियन् कथं कोऽयं ददऽस्मिन्मधुसूत ।

मयायकालं च कथं क्षेयोऽसि नियतात्मभि ॥ २ ॥

अधियन् sacrifice form कथं how कः who अयं in this ददे in body अस्मिन् in this मधुसूत slayer of Madhu, मयाय काल at death time च and कथं how, जय knowable, अवि thou art, नियत आत्मभि by controlled minds

2 How and what is I *gita* form here in this body and O the Slayer of *Madhu* (Krishna) ' how thou art known at death time by the mind controlled (Yogees) ?

Arjuna wants to know what is the character of sacrifice and for what purpose does it dwell in the body and how the mind controlled (Yogees) meditate on the Lord at death time and attain to him

धामनानुवाच ।

अक्षरं ब्रह्म परमं व्यभाषाऽप्यात्ममुच्यते ।

भूतभाषोऽयं करो विभर्गं कर्मसंघित ॥ ३ ॥

अक्षरं imperishable ब्रह्म *Brahma*, परम supreme स्वभाव own form, व्यभाष *Atma* form, उच्यते is called, भूत भाव being's birth growth cause, विभर्ग offering, कर्म संघित action named

3 The Lord said—The supreme imperishable is *Brahma*, my own form is called the

Atma form, and the offering the cause of the birth and growth of beings is named *Karma* (action).

Brahma is the eternal, all-pervading and the unmanifest Supreme Lord *Adhyatma* is the embodied form of the Lord, the inner soul of all but through delusion appearing as the doer of actions and enjoyer of qualities *Karma* (karm or nature) is the cause of the propagation and maintenance of the world, and of all creation and activity.

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।

अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ४ ॥

अधिभूतं beings form, क्षर perishable, भाव form, पुरुषः Person, च and, अधिदैवत gods form, अधियज्ञ. sacrifice form, अह I, एव verily, अत्र in this, देहे in body, देह-भृतां body-supporter, वर supreme

4. The *Bhoota* form is the perishable form and the Person is the *Daiva* form, and I, O supreme body supporter (Arjuna) ! am the *Ygaya* form here in this body

Adhibhoota is the Lord's perishable or changing bodily form of beings (world) composed of nature and ever subject to death and decay

Adhidaiva is the Personal and Godly form of the Lord presiding over and ruling the world and the body

Adhivaya is the Lord Vishnu the presiding deity of sacrifice that dwells in the body for its maintenance and support.

These *Adhishhta* etc. are the destructive, supporting, and creative forms of the Supreme Lord himself and their realization leads to devotion and Supreme Goal.

2 DEATH TIME MEDITATION (5-16)

अ त्काल ए मांमेव स्मरन्मुन्या वल्लभम् ।

य प्रयाति स ममैव याति नास्त्यत्र संशयः ॥ ५ ॥

अतएव at death time ए and मां me एव alone, स्मरन् thinking, मुन्या leaving, हस्त कलवरं etc. य who प्रयाति goes, स he, मम मय्य my form याति attains तत्र त, भवि । अत्र in this, संशय doubt

5 Who at death time while leaving the body goes out thinking of me alone he without doubt, attains to my form

One who meditates on the Lord at death time with concentration and devotion attains to him. This is a well known *Shastric* teaching and in accordance with it death time contemplation of the Lord is regarded as very beneficial and efficacious and hence a dying man is made to repeat the Lord's name as *Haribol* etc. while breathing his last. Cf. *Bhagavat* I—9—2 —

भक्त्यावेश्य मनो यस्मिन् यावा पदान् कीलयत् ।

दयन् कलवरं यागो मुच्यत कामयममि ॥

The *Yogee* who engages his mind with devotion in the Supreme Lord and leaves the body uttering his name is freed from action bondage

यं यं चाऽपि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ६ ॥

यं what, य what, वा or, अपि also, स्मरन् thinking, भाव form, त्यजति leaves, अन्ते at death, कलेवरं body, तं that, तं that, एव very, एति attains, कौन्तेय Arjuna, सदा ever, तद्-भाव भावित that-form-devoted

6 Thinking of whatever form one leaves the body at death, he attains to the same by being ever devoted to that form

Whatever form or image a person thinks of constantly, his mind becomes fixed and devoted to that form and he therefore contemplates and concentrates on that very form at death time and attains to the same *i.e.* one attains to what he thinks of at death time Cf. *Adhyatma V 1 4*

प्राणप्रगाणसमये यस्य नाम शकृत् स्मरन् ।

नरस्तीर्त्वा भवांभोधिमपारं याति तत्पदम् ॥

Whatever sacred name a man repeats at death time while crossing the sea of the world, he attains to that goal

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।

मय्यर्पितमनोबुद्धिर्मभिवैष्यस्यसंशयम् ॥ ७ ॥

तस्मान् therefore, सर्वेषु in all, कालेषु in times, मां me, अनुस्मर think, युध्य fight, च and, मयि in me, अर्पित-मनः

resigning mind बुद्धि intellect, of me, कब when, कल्पनि shall come, अवश्य without doubt

7 Therefore at all times think of me and fight for by resigning the mind and intellect into me thou shalt come to me without doubt

A Yogee should therefore perform all actions by meditating on the Lord constantly with great devotion so that he might acquire the habit of continuous meditation and thus attain to the Lord by death time contemplation with self-surrender and resignation

अभ्यासयोगयुक्तेन चतसा नान्यगामिना ।

परमपुरुषं दिव्ययानि पाषाणुजिन्मयान् ॥ ८ ॥

अभ्यासयोगयुक्तेन with practice योग engaged चतसा with mind and not अन्यगामिनाः where wandering, परम Supreme पुरुष Person दिव्य divine यानि attain, पाषाण Arjuna, अजुजितयन् think in,

8 With the mind engaged in Yoga practice without its wandering to anything else, he attains to the Supreme Divine Person by thinking of him

A person engaged in constant Yoga practice and contemplation of the Lord with calm and controlled mind attains to the Divine (celestial) Supreme Goal i.e. devotion and contemplation of the Lord with steady mind leads to Supreme Goal

कविपुरुषमनुश्रामितारमणोरणीयासमनुभवेद्य ।

स तस्य धातारमचिन्त्यरूपमादित्यवर्णं तपस परस्तात् ॥ ९ ॥

कविं Omniscient, पुराण ancient, अनुशासितारं ruler, अणो. of small, अणीयांसं smallest, अनुस्मरेत् should meditate, य who, सर्वस्य of all, धानारं supporter, अचिन्त्य unthinkable, रूपं form, आदित्य-वर्णं solar-colour, तमस from darkness, परस्तात् beyond

9 Who ever meditates on the omniscient, the ancient, the ruler, the smallest of the small, the supporter of all, of unthinkable form, of solar colour and beyond the darkness -

This verse is connected with the next one and teaches the contemplation on the supreme characteristics of the Lord as all knower, master of all, most subtle, supporter of all, unmanifest, giver of light and knowledge and the destroyer of delusion

प्रयाणकाले मनसाऽचलेन भक्त्या युक्तो योगबलेन चैव ।

भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स त परं रूपमुपैति दिव्यम्

॥ १० ॥

प्रयाण-काले at death-time, मनसा with mind, अचलेन with steady, भक्त्या with devotion, युक्त endowed, योग-बलेन with Yoga power, च and, एव verily, भ्रुवो in two brows, मध्ये in middle, प्राण life breath, आवेश्य having entered, सम्यक् well, स he, तं that, पर Supreme, पुरुष Person, उपैति attains, दिव्य divine

10 At death-time with steady mind, and endowed with devotion and with Yoga power fixing the life breath well in the middle of the

two eye-brows he attains to that divine Supreme Person

The person who meditating at death time on the supreme form of the Lord as described in the last verse, with steady mind, devotion and with *Yoga* (concentration) power engages in contemplation practice, he attains to the Divine Supreme Person i.e. concentrated meditation of the supreme character of the Lord at death time leads to the Supreme Goal liberation and bliss

यन्मृतं वेदविदो वदन्ति विशन्ति यद्यतयो यातगाः ।

यदि जन्तो ब्रह्मचर्यं चरन्ति तत्ते पन् सप्रहेणुवदन् ॥ ११ ॥

यन् which, यन्मृतं immortal वदन्ति *Veda* knowers, वदन्ति call, विशन्ति enter यदि यतयो *Yogees* यातगा freed from attachment, यदि which इच्छन्तः desiring, ब्रह्मचर्यं celibacy, चरन्ति lead, तन् that त for thee, पन् abode संप्रहेणु briefly, प्रवक्ष्य I will describe

11 Whom the *Veda* knowers call immortal, in whom the *Yogees* freed from attachment enter and whom seeking they lead the celibate life that goal I will briefly describe for thee

This verse proposes to describe the Supreme Goal of all seekers of liberation and bliss. It is adored by the *Veda* knowers (*Vedantis*) as immortal *Brahma* it is attained by the *Yogees* (*Yogis*) through unattachment and it is sought by the celibates (*Brahmacharis*) by remaining pure and unmarried Cf. *Mundaka* III—1—5

सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।
अन्तःशरीरे ज्योतिर्मयो हि शुभ्रोयं पश्यन्नि यत्तय क्षीणदोषा ॥

This pure and bright *Atma* dwelling in the body is attainable through knowledge, truth, austerity and celibacy and is seen only by the sinless *Yogees*

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।

सूक्ष्मर्याध्यायात्मनः प्राणमास्थितो योगधारणाम् ॥ १२ ॥

सर्व-द्वाराणि all-doors, संयम्य having-closed, मन mind, हृदि in heart, निरुध्य having restrained, च and, सूक्ष्म in forehead, आधाय having fixed, आत्मन of *Atma*, प्राण life-breath, आस्थित. engaged, योग-धारण *Yoga*-concentration.

12 Closing all the doors restraining the mind in the heart, fixing the life breath in the forehead and engaged in *Yoga* concentration of the *Atma*

This verse is connected with the next one and it describes the method of *Yoga* concentration by controlling the mind and senses as well as regulating the life breath (*Pranayama*) for engagement in firm *Atma*-contemplation

ओमित्येकान्तर ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देह स याति परमां गतिम् ॥ १३ ॥

ओ Aum, इति thus, एक-अक्षर one-letter, ब्रह्म *Brahma*, व्याहरन् reciting, मां me, अनुस्मरन् thinking, य who, प्रयाति goes, त्यजन् leaving, देह body, स he, याति attains, परमां supreme, गति goal

13 Reciting the one letter " *Aum Brahma* ' and thinking of me who goes forth leaving the body, he attains to the Supreme Goal

The person engaged in *Joga* contemplation described in the last verse repeating the *Aum Brahma* name of the Lord at death time attains to the Supreme Goal

The word *Aum* is made of three letters A, U and M, indicating truth, intelligence and happiness and thus the recitation of *Aum Brahma* is the most efficacious form of contemplation of the Lord

अनन्यचेता सतत यो मा स्मरति नित्यश ।

तस्याहं सुलभं पाथ नित्ययुक्तस्य योगिन ॥ १४ ॥

अन य चेता with exclusive mind सतत ever य who, मां me, स्मरति think नित्यश constantly तस्य of him अहं I, सु भ easily obtained पाथ Arjuna, नित्य युक्ता of ever-engaged योगिन of Yogee

14 O Arjuna ' who constantly thinks of me with exclusive mind I am easily obtained by that ever engaged *Yogee*

One who without thinking of anything else ever meditates on the Lord with his whole mind is called *Nitya Yulta*, concentrated *Yogee* ever engaged in *Atma* contemplation and unattached to all pleasures and pain, and such a person soon attains to the Lord the supreme goal of all

भामुपेत्य पुनर्जं म दु बालयमशाश्वतम् ।

नामुषन्ति महात्मान ससिद्धिं परमां गता ॥ १५ ॥

मां me, उपेत्य having come, पुन-जन्म again-birth, दुःख-
 आलय pain-abode, अशाश्वतं uneternal, न not, आप्नुवन्ति attain,
 महा-आत्मान great-persons, ससिद्धिं success, परमां Supreme,
 गता. acquiring

15. The (*mahatmas*) great persons, acquiring
 the supreme success, having come to me attain
 not to birth again the abode of pain and
 uneternal

The *Yogees* by acquiring supreme success (knowledge)
 attain to the Lord and they are thus liberated from
 the bondage of re-birth in the world which is full of pain
 and ever changing & the *Yogees* succeed by acquiring
 knowledge to obtain *Brahma* union and thereby they
 attain to liberation and supreme bliss

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥

आ-ब्रह्म-भुवनात् up to-*Brahma*-abode, लोकाः worlds, पुनः-
 अवर्तिन again-return, अर्जुन Arjuna, मां me, उपेत्य
 having come, तु but, कौन्तेय Arjuna, पुन-जन्म re-birth,
 न not, विद्यते is

16 Arjuna! from all the worlds up to the
Brahma abode there is return again, but O
 Arjuna 'on coming to me there is no rebirth'

The worshippers of other gods up to the creator
Brahma not knowing the supreme Lord after enjoying

the worship (action) fruits again go to the bondage of rebirth and do not attain to liberation but the knowers and devotees of the Lord are freed from this bondage of the world and attain to liberation for ever i.e., worshippers of the Lord attain to liberation while the worshippers of other gods through delusion and ignorance ever suffer bondage of rebirth in the world again and again

3 CREATION AND DISSOLUTION (17—22)

सहस्रयुगपयन्तमहर्षद्ब्रह्मणो विदुः ।

रात्रि युगसहस्रान्ता तद्धोरात्रविदो जना ॥ १७ ॥

सहस्र युग पय तं thousand period duration, महर्षि day यत् which, ब्रह्मण of *Brahma* विदुः know, रात्रि night, युग सहस्र-
अन्ता period thousand duration, त they, अह र त्र विदुः day
night knowers, जना people

17 The people who are the knowers of day and night know the duration of thousand *Yugas* as a *Brahma* day and the duration of thousand *Yugas* as a night

The wise men who understand the problem of creation (day) and dissolution (night) know that a day and a night of *Brahma* each consist of 1000 *Yugas*

A *Brahma Yuga* comprises four ordinary *Yugas* called *Satyuga* (of 1728000 years), *Treta Yuga* (of 1296000 years), *Dwapar Yuga* (of 864000 years) and *Kalyuga* (of 432000 years) Thus one *Brahma Yuga* is of 43,20,000 years and a *Brahma* day or night each of 43,200,000,000 years — Cf *Vishnu* I—3—14 —

कृत त्रेताद्वापर च कलिश्चैव चतुर्युगम् ।

प्रोच्यते तत् सहस्रं च ब्रह्मणो दिवसं मुने ॥

The *Maha Yuga* consists of *Satyuga*, *Dwapar*, *Treta* / and *Kalyuga* and 100 such *Mahayugas* are equal to one day of *Brahma*

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८ ॥

अव्यक्तात् from the unmanifested, व्यक्तयः manifested, सर्वा all, प्रभवन्ति are born, अहः-आगमे on day-coming, रात्रि-आगमे on night-coming, प्रलीयन्ते are dissolved. तत्र in that, एव very, अव्यक्त-संज्ञके in manifested-called

18. On the coming of the day all the manifested are born from the unmanifested and on the coming of night they are dissolved in that called the unmanifested

On rise of the *Brahma* day all beings are created through Nature and on the setting of *Brahma* night they are dissolved in Nature i.e. the creation (making) and dissolution (unmaking) of all beings is caused by Nature at intervals of 1000 *Yugas*

The day (creation period) is also called *Kalpadi* and the night (dissolution period) as *Kalpanta*—see *Gita* IX 7.

भूतग्राम स एवाय भूत्वा भूत्वा प्रलीयते ।

रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥

भूत-ग्राम beings-mass, स that, एव verily, अयं this, भूत्वा

having been, भूतं having been, प्रलीयते is dissolved, रात्रि भागमे on night coming, अयं helplessly, पाथ Arjuna, प्रमयति is born, अह चागमे on day coming

19 That mass of beings is verily again and again helplessly dissolved on the coming of night and created on the coming of day

The world consisting of the bodily beings enters into nature at dissolution (night) and is formed out of nature at creation (day) and this process of creation and dissolution goes on indefinitely and certainly But this does not affect their soul which is neither created nor dissolved as described in the next verse

परस्तस्मात्तुभावोऽन्योऽवक्तोऽवक्तात्सनातन ।

य स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २० ॥

पर higher, तस्मात् than that, तु but मात्र entity, अय another, अवक्त् unmanifested, अव्यक्तात् from unmanifested, सनातन eternal य which, स that सर्वेषु in all, भूतेषु in beings, नश्यत्सु in destruction, न not, विनश्यति is destroyed

20 But higher than that unmanifested is another eternal unmanifested entity which on the destruction of all beings is not destroyed

As mentioned in the last verse the world consisting of the mortal beings is created and dissolved repeatedly at the beginning and end of each *Maha Yuga* by nature called the unmanifested The inner soul (*Atma*) is also called the eternal unmanifested but it is superior to and

beyond nature and is therefore neither born nor destroyed at creation and dissolution but remains ever free and blissful

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।

यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१ ॥

अव्यक्त unmanifested, अक्षर immortal, इति thus, उक्तः described, ते it, आहुः they call, परमा supreme, गति goal, य when, प्राप्य having attained, न not, निवर्तन्ते return, तत् that, धाम abode, परम supreme, मम my

21. What is described as "the immortal unmanifested" they call it the Supreme Goal and having attained which they return not, that is my supreme abode.

The *Atma* (soul) described as eternal unmanifested in the last verse is the Supreme Lord himself, the Supreme Goal of all by attaining (realizing) which the embodied person is liberated from the bondage of creation and dissolution for ever

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।

यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥ ।

पुरुष person, सः that, पर supreme, पार्थ Arjuna, भक्त्या with devotion, लभ्य attainable, तु and, अनन्यया with exclusive, यस्य whose, अन्त within, स्थानि stationed, भूतानि beings, येन by whom, सर्व all, इदं this, तत् pervaded

22. Arjuna! that Supreme Person within which the beings are stationed and by which all

this is pervaded is attainable with exclusive devotion

The *Atma* the inner soul and supporter of all is the Supreme Lord himself and it is realized and attained with exclusive devotion alone

4 BRIGHT AND DARK PATHS (23 28)

यत्र कालं नानावृत्तिमावृत्तिं चैव यागिन ।

प्रयाता याति तं कालं वक्ष्यामि भरतपुत्र ॥ २३ ॥

यत्र in which, कालं in time, तु now, नानावृत्ति not return, आवृत्तिं return, च and, एव very येगिन Yogies, प्रयाता departing यान्ति go, तं that, कालं time, वक्ष्यामि I will describe, भरत ऋषभ Bharata great

23 What time the departing *Yogies* go to return and not to return that time O Arjuna ' I will describe

Now Lord Krishna is going to describe the two paths of *Karma* (action) one of which leads the *Yogue*, on death, to rebirth (bondage) and the other to freedom from rebirth (liberation) The course of *Karma* is called here is time on account of its certain inscrutable nature as *fate* which overtakes all and can not be avoided

अग्निर्ज्योतिरह शुक्ल पणमासा उत्तरायणम् ।

तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मचिदो जना ॥ २४ ॥

अग्नि fire, ज्योति light, अह day, शुक्ल bright fortnight, पण् मासा six months, उत्तरायण northern solstice, तत्र in that

प्रयाता departing, गच्छन्ति attain, ब्रह्म *Brahma*, ब्रह्म-विद् *Brahma-knowers*, जनाः people.

24. Fire light, day, bright fortnight and six months of the northern solstice are (the time) in which the departing *Brahma* knowers attain to *Brahma*.

Firelight day, bright fortnight and the northern solstice appear to be fourfold worships of the Lord as referred to in VII 16 Therefore light etc constitute the Bright Paths of unattachment, the followers of which after death, attain to *Brahma* and liberation Cf *Prashna* I 10

अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया त्रिविधाऽत्मानमन्विष्यादित्यमभि-
जायन्ते एतद्वै प्राणानामायतनमेतदमृतमभयमेतत् परायणमेतस्मान्न पुनरा-
वर्तन्त इत्येष निरोधस्तदेष श्लोक ॥

Those who through northern path austerity, celibacy, faith and knowledge seek *Atma*, go to the Sun, because that is the abode of *Piana* (life) and then support and immortality and there is no return from it

धूमो रात्रिस्तथा कृष्ण षण्मासा दक्षिणायनम् ।

तत्र चान्द्रमस ज्योतिर्योगी प्राप्य निवर्तते ॥ २५ ॥

धूम smoke, रात्रि night, तथा and, कृष्णः dark fort-
night, षण्-मासाः six-months, दक्षिणायन southern solstice,
तत्र in that, चान्द्रमस moon like, ज्योति light, योगी *Yogee*,
प्राप्य having obtained, निवर्तते returns

25. Smoke, night, dark fortnight, six months

of southern solstice are (the time) in which the *Yoge* having obtained the moon like light returns

Smoke night, dark fortnight and the southern solstice appear to be the four kinds of delusion referred to in VII—15. These smoke etc constitute the Dark Path of attachment the followers of which obtaining the short moon like enjoyment again attain to bondage. Cf *Praśna* I—9 —

मंदाग्नौ ये प्रजापतिस्तस्यायनं दक्षिणं याचरं य ततो ह वै तदिष्टायो
हृमिस्तुषाग्नौ ते वा द्रुममग्नौ साकमग्निव च तस्य पुनरायनं न तस्माद्वन
कृपयः प्रजापताः दक्षिणं प्रतिपद्यन्त्य ह वै रयिः पितृपाद ॥

The time is *Prajapati* and it has two paths—south and north. Those who worship with sacrifice and gifts go to the moon world and return again. Therefore the sages desiring the world go by the south *Patric* or moon path.

युक्ते गतो ह्येते जगत् शश्वते मते ।

एकया यात्यनावृत्तिमन्ययाऽऽयतत पुन ॥ २६

युक्ते-*Yoge* bright dark fortnights, गतो pathis, हि verily, एत the ० जगत् of world, शश्वते ancient मते considered, एकया by one, याति attains, अनावृत्तिं not to return, अन्यया by other, आवर्तते returns, पुन again

26 The bright and dark fortnights are considered to be the ancient paths of the world. By the one he attains not to return and by the other he returns again.

The Bright and Dark paths are regarded to be the two ancient paths of actions (with attachment and unattachment) one of which leads to liberation, and the other to bondage (icbuth) Cf *Mahabharata* XII 17 15

पन्थानौ पितृयानश्च देवयानश्च विश्रुनौ ।

ईजाना. पितृयानेन देवयानेन मोक्षिण ॥

There are two *Deva* and *Pitri* paths. The performers of sacrifice etc go by the *Pitri* path and the liberation seekers go by the *Deva* Path

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।

तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७ ॥

न not, एते these two, सृती paths, पार्थ Arjuna, जानन् knowing, योगी *Yogee*, मोहयति forgets, कश्चन any, तस्मात् therefore, सर्वेषु in all, कालेषु in times, योग-युक्त *Yoga*-engaged, भव be, अर्जुन Arjuna

27 O Arjuna ! no knowing *Yogee* forgets these two paths and therefore O Arjuna ! at all times be thou engaged in *Yoga*.

A *Yogee* knowing the effects of the two Bright and Dark paths of unattachment and attachment never forgets their character and therefore one must constantly engage in *Yoga* of unattachment and thereby attain to liberation and Supreme Goal

वेदेषु यज्ञेषु तप.सु चैव दानेषु यत्पुण्यफलं प्रदिष्टम् ।

अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् ॥ २८ ॥

वेदेषु in *Vedas*, यज्ञेषु in sacrifices, तपसु in austerities, दानेषु in gifts, यत् what, पुण्यफलं good fruit, प्रदिष्टम् declared, अत्यति crosses beyond, तत् that सर्वं all, इदं thus विदित्वा having known, योगी *Yogee*, परं supreme, स्थानं abode, उपैति attains, च and, आद्यं primal

28 The *Yogee*, having known the good fruits which are declared to be in the *Vedas*, sacrifices austerities and gifts, crosses beyond them all and attains to the supreme primal abode

The *Yogee* knowing the character and effect of the two paths chooses the Bright one and by unattachment to the fruits of all actions as *Veda* study, sacrifice, austerity and gifts etc attains to the supreme bliss

Thus ends chapter VIII called the Immortal *Brahma*

CHAPTER IX.

SUPREME SECRET KNOWLEDGE.

This chapter also like chapter VII describes the supreme knowledge and character of the Lord and deals with the following subjects

- (1) Character and effect of knowledge 1 3 ,
- (2) The Lord as creator and supporter of all but unattached 1 10 ,
- (3) Nature and fate of godly and ungodly beings, 11 15,
- (4) The Supreme Lord as all in all 16 19,
- (5) Nature and fruit of worship with attachment and without attachment 20 25 and
- (6) Character and effect of devotion 26 34

1 CHARACTER AND EFFECT OF KNOWLEDGE

(1 3).

श्रीभगवानुवाच ।

दं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥ १ ॥

इदं this, तु now, ते for thee, गुह्यतमं most secret, प्रवक्ष्यामि I will describe, अनसूयवे for the artless, ज्ञानं knowledge, विज्ञान-सहितं realization-together, यत् which, ज्ञात्वा having known, मोक्षयसे shalt be liberated, अशुभात् from evil.

1. The Lord said I shall describe for thee the artless, this most secret knowledge together

with realization, knowing which, thou shalt be liberated from evil

Knowledge of the Lord and realization of his character leads to liberation from bondage of body and that is going to be described in this chapter for the benefit of the devotees. This knowledge is the highest of all things and is disclosed only to worthy persons and devotees of the Lord

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

प्रत्यक्षमवगमं धर्मं सुसुखं वर्तुमव्ययम् ॥ २ ॥

राज विद्या royal learning, राज गुह्य royal secret, पवित्र purifier, इदं this उत्तमं supreme, प्रत्यक्ष अवगमं clearly comprehensible धर्मं full of piety, सुसुखं easy, वर्तु to perform अव्ययं imperishable

2 This is royal learning, royal secret, supreme purifier, clearly comprehensible, full of piety, easy to perform and imperishable

The Supreme and secret knowledge of the Lord has the following merits —

(1) It is the King of learning as it leads to liberation and *Brahma* union, (2) King of secrets as it is to be disclosed only to the worthy and not to the unworthy, (3) Supreme purifier as it destroys all the impurities of the heart as sins, doubts and delusions etc, (4) Clearly comprehensible as it immediately leads to destruction of all pain and attainment of happiness, (5) Full of piety as it leads to devotion and contemplation of the Lord,

- (6) Easy to perform as it is capable of easy practice and
 (7) Imperishable as it is not lost and one does not attain to delusion again

अश्रद्धाऽनाः पुरुषा धर्मस्थास्य परन्तप ।

अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥

अश्रद्धाऽनाः. having no faith, पुरुष persons, धर्मस्थ of knowledge, अस्य of this, परन्तप Arjuna, अप्राप्य not having attained, मां me, निवर्तन्ते return, मृत्यु-संसार-वर्त्मनि in death-world-path

3. Arjuna 'persons having no faith in this knowledge, not having attained to me, return to the path of the mortal world

Persons not striving for knowledge can not attain to the Lord but ever attain to delusion and bondage in the world i.e. without knowledge there can be no attainment of the Lord and liberation from rebirth. Cf. *Katya* II 3 1

इदं चेदशक्तोऽप्युष्माक् शरीरस्य विस्त्रय ।

नत सर्वेषु लोकेषु शरीरत्वाय कल्पते ॥

If he does not know it before leaving the body, then he attains to body on the creation of the world.

2 LORD AS SUPPORTER & UNATTACHED (4 10)

मया तनमिदं सर्वं जगदव्यक्तभूतिना ।

मत्स्थानि सर्वभूतानि न चाह तेष्ववस्थित ॥ ४ ॥

मया by me, तन pervaded, इदं this, सर्वं all, जगत् world, अव्यक्त-भूतिना by unmanifested-form, मत्स्थानि me-resting,

मयं भूतानि all beings म not च and अहं I मेव in them,
अवलम्बित resting

3 All this world is pervaded by my unmanifested form. All beings are resting on me but I am not resting on them.

The Lord is unmanifest (incomprehensible through the senses) and all pervading (filling all space) and as such the Lord is the essence and support of the world and all beings. The Lord is, however, separate from and not attached to the beings. Vide *Gita* VII—12 and also Cf. *Ishtarasa* —

एषा वायमिदं सर्वं यत् किञ्चित् । । ०१ त्रगत् ।

Whatever moves in the world is pervaded by the Lord.

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।

भूतभृन्न च भूतः सो ममात्मा भूतमाय । ॥ ५ ॥

म not, च and, मत्स्थानि in me resting, भूतानि beings, पश्य see, म my, योग creation, ऐश्वर्य lordship भूतभृत् beings supporter, न not च and, भूतस्य in beings resting, मम my, आत्मा self भूतभावन beings creator.

5 And the beings are not resting on me see my creation and lordship, my self is the creator and supporter of beings but not resting on beings.

The whole world is the creation and glory of the Lord who by his impersonal (*Nirguna*) form is not the

supporter of beings It is only by his personal (*Atomic*) form that he is the creator and supporter of beings, but even in that form he is separate and unattached from beings

यथाऽऽकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥

यथा as, आकाश-स्थित. in sky-resting, नित्यं ever, वायुः wind, सर्वत्र-गः everywhere-going, महान् great, तथा so, सर्वाणि all, भूतानि beings, मत्-स्थानि in me-resting, इति thus, उपधारय know

6 As the great wind going everywhere is ever resting on the sky so all beings are resting on me thus do thou know

As the sky (ether) pervades the great and extensive wind and is not tainted by it owing to its subtle nature, so the *Atma* pervades and supports all the wide world and owing to his supreme character is not tainted by it but ever remains unattached and separate i.e. the *Atma* is unattached and separate from the beings as the ether from the wind. Cf *Atmabodha* 35

अहमाकाशवत्सर्वबहिरन्तर्गतोऽच्युत ।

सदाः सर्वसम शुद्धो निस्संगो निर्मलोऽचलः ॥

Like the sky I pervade everywhere inside and outside of all beings I am imperishable, pure, unattached, spotless, stable and equal to all

सर्वभूतानि कौन्तेय प्रकृतिं यांति मामिकाम् ।

कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ७ ॥

सर्वं भूतानि all beings, कीन्तेव Arjuna प्रकृतिं nature यान्ति go, मामिह in कल्पे क्षये at kalpa end, पुन again, तानि them, कल्प आदौ at kalpa beginning, विभूजामि I create, अहं I.

7 Arjuna! all beings at the end of a *Kalpa* go to my nature and again at the beginning of a *Kalpa* I create them

All beings dissolve and enter into nature at the end of a *Kalpa* or destruction time and the Lord forms them out of nature at the beginning of a *Kalpa* or creation time i.e. the Lord is the cause of the creation and dissolution of all beings through his nature *Vida Gita* VII—6 and VIII—18

प्रवृत्तिं स्वामयष्टम्यं विभूजामि पुन पुन ।

भूतग्राममिमं दृष्टमवशं प्रवृत्तेवशात् ॥ ८ ॥

प्रवृत्तिं nature, स्वामयष्टम्यं having controlled, विभूजामि I create, पुन again, पुन again, भूत-ग्राम beings multitude, इमं this, दृष्टम् all, अवश forcibly, प्रवृत्तेः from nature, वशात् from force

8 Controlling my own Nature, I again and again create all this multitude of beings forcibly from the force of nature.

The world composed of all beings is formed out of nature voluntarily and repeatedly through the qualities of their own actions and thus the beings are subject to nature and nature is subject to the Lord who is however subject to none and therefore unattached, see *Gita* VII—6 Cf *Mahabharata* XII—211—7 —

तत्कारणैर्हि सयुक्तं कार्यमग्रहकारकम् ।

येनैतद्वर्तते चक्रमनादिनिधनं महत् ॥

The man controlled by desires engages in action which causes the wheel of endless, perishable and mighty creation to revolve

न च मां तानि कर्माणि निबध्नन्ति धनंजय ।

उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ६ ॥

न not, च and, मां me, तानि those, कर्माणि actions, निबध्नन्ति bind, धनंजय Arjuna, उदासीनवत् unconcerned as, आसीनं sitting, असक्त unattached, तेषु in those, कर्मसु in actions.

9 Those actions, O Arjuna' do not bind me sitting as unconcerned and unattached to those actions

As explained in the last verse the beings are formed out of nature in accordance with the qualities of their actions and the Lord is therefore not concerned or attached with creation but a mere witness of nature's actions i.e the actions are caused by the qualities of nature and the Lord is not the doer but simply a witness of actions

मयाऽध्यक्षेण प्रकृतिः सृजते सचराचरम् ।

हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥

मया by me, अध्यक्षेण by lordship, प्रकृति nature, सृजते produces, स-चर-अचरं with-moveable-immovable हेतुना by reason, अनेन by this, कौन्तेय Arjuna, जगत् world, विपरिवर्तते revolves

10 Nature produces moveable and immoveable (world) with my lordship and O Arjuna! for this reason the world revolves

Nature forms or creates the world with the union of its master *Atma* (soul). The one is inert and perishable while the other is *sat chit ananda* (truth intelligence and bliss). Therefore it is the association of *Atma* with nature that produces and keeps the world alive.

3 NATURE AND FATE OF BEINGS (11-15)

अज्ञानन्ति मा मूढा मानुषा तनुमाश्रितम् ।

परमात्मजानन्ता मम भूतमहेश्वरम् ॥ ११ ॥

अज्ञानन्ति disregard, मा me, मूढा deluded, मानुषी human, तनु body, आश्रित possessed, पर supreme, भा character, अज्ञानन्त not knowing, मम my, भूत महेश्वर beings great Lord

11 The deluded disregard me possessed of human body by not knowing my supreme character as the great Lord of beings

The deluded or ignorant people not knowing the supreme character of the embodied Soul do not respect and worship it but regard it foolishly as mere mortal body. *Vida Gita VII—24* Cf also *Adhjatma I—5—55*

त्वमायामाहिनधियस्त्वा न जानन्ति तस्यतः ।

मानुषं त्वमिममते मायिन परमेश्वरम् ॥

O Lord ! deluded by thy *maya* the people know thee not and regard the master of *maya* as mere man

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।

राक्षसीमासुरी चैव प्रकृतिं मोहिनी श्रिताः ॥ १२ ॥

मोघ-आशा of vain-hopes, मोघ-कर्माण of vain-actions, मोघ-ज्ञाना of vain-knowledge, विचेतस deluded, राक्षसी demoniac, आसुरी ungodly, च and, एव very, प्रकृति nature, मोहिनी delusive, श्रिता possessed

12 The deluded are of vain hopes, vain actions, vain knowledge, and possessed of demoniac, ungodly and delusive nature.

The deluded persons referred to in the last verse by not knowing the supreme character of *Atma* ever fail in all their desires, deeds and knowledge and they become sinful, very low and degraded i.e. the deluded persons attain to no success and sink down to the lowest state, see *Gita* XVI 20

महात्मानस्तु मां पार्थ दैवी प्रकृतिमाश्रिताः ।

भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ १३ ॥

महात्मान great persons, तु but, मां me, पार्थ Arjuna, दैवी godly, प्रकृति nature, आश्रिताः possessed, भजन्ते worship अनन्य-मनस without another-mind, ज्ञात्वा having known भूत-आदि beings-source, अव्ययं imperishable

13 But Arjuna ! the *Mahatmas* possessed of godly nature, knowing me as the source of

beings and imperishable worship me with exclusive mind

The wise persons of good conduct (sages) knowing the supreme character of the Lord as eternal and primal cause of the world engage themselves in the exclusive worship of the Lord with devotion and attain to him i.e. the knowers of the Lord worship him and attain to Supreme Goal

सतत कीर्तयन्तो मा यतन्तश्च दृढयता ।

नमस्यन्तश्च मा भक्त्या नित्ययुक्ता उपासते ॥ १४ ॥

सततं constantly कीर्तयन्त singing, मां me, यतन्त striving, च and, दृढयता of hard worship, नमस्यन्त saluting, च and, मां me, नित्य युक्ता ever engaged, उपासत adore

14 And constantly singing of me, striving, worshipping hard, saluting me with devotion and ever engaged they adore me

The sages of godly nature mentioned in the last verse always adore and worship the Lord with hymns, austerities, contemplation and devotion and other means

ज्ञानयज्ञेन चाप्यग्रे यजन्तो मामुपासते ।

एकत्वेन पृथक्त्वेन बहुधा विद्वतोमुखम् ॥ १५ ॥

ज्ञान यज्ञेन with knowledge sacrifice, च and, अपि also, अन्ये others, यजन्त worshipping, मां me, उपासते adore, एकत्वेन

by one, पृथक्त्वेन by different, बहुधा by many, विश्वतः-मुखं
all-faced

15. Other persons worshipping with knowledge sacrifice adore me the all faced as one, as different and as many.

Some wise men (sages) worship the Lord for attainment of knowledge in three ways

(1) as one without another, all pervading and all in all.

(2) as one called by thousand different names.

(3) As of manifold and universale forms.

4 CHARACTER OF THE LORD (16-19).

अहं ऋतुरहं यज्ञः स्वधाऽहमहमौषधम् ।

मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ १६ ॥

अहं I, ऋतु offering, अह I, यज्ञः sacrifice, स्वधा food, अहं I, अहं I, औषध herb, मन्त्र hymn, अह I, अह I, एव verily, आज्य butter, अह I, अग्नि. fire, अहं I, हुतं oblation

16. I am sacrifice, I am offering, I am food, I am herb, I am hymn, I am butter, I am fire, and I am also the oblation.

The Lord is the sacrifice etc and thus the cause of all creation and maintenance of the world and the realization of such supreme character of the Lord leads to his devotion and attainment, Vide *Gita* IV 24

The Lord is the Supreme Goal, inner soul, life-essence, creator, supporter and destroyer and eternal source and all in all of the whole world

तपाम्यहमह वर्षं निगृह्णाम्युत्सृजामि च ।

अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ १६ ॥

तपामि I heat, अह I, अहं I, वर्षं I am, निगृह्णामि I withhold, उत्सृजामि I release, च and, अमृतं immortality, च and, एव verily, मृत्यु death, च and, सत् being, असत् nonbeing, च and, अह I, अर्जुन Arjuna

19 I heat, I rain, I withhold and I release, I am immortality and mortality and O Arjuna I am also being and non-being.

The Lord is the cause of heat, rain and drought, of life and death, and of all manifestation and unmanifestation i.e. the Lord is the cause of all good and evil and creation and destruction of the world Cf *Koorma* III 6 21

य स्वभासा जगत्कृत्स्न प्रभासयति सर्वश ।

सूर्यो वृष्टिं वितनुते स्वोस्तेष्वैव स्वयम्भुव ॥

The sun, which with its light illuminates the world on all sides, also produces rain with its rays

5 NATURE AND FRUIT OF WORSHIP (20-25).

त्रैविद्या मां सोमपा. पूतपापा. यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोकमश्नन्ति दिव्यान्दिवि देवभोगान्॥२०॥

त्रि-विद्या three-Vedas followers, मां me, सोम-पा soma-drinkers, पूत-पापाः purified-from sins, यज्ञै with sacrifices,

इष्टा havin_g worshippin_g and इष्टगतिं heaven attainment प्रापयन् प्राप्ता ये they, पुण्यं good actions havin_g obtained, मृत इष्ट लोकं and the world अश्नन्ति eat, दिवाण्यं celestial दिवि in heaven श्व भोगन् the enjoyments

20 The three Vedas followers, son & drinkers, purified from sins, worshipping me with sacrifice, pray me for attainment of heaven, and they then attaining the pious world of God Indra enjoy in heaven the celestial pleasures of God

This verse is connected with the next one and says that the performers of Vedic rituals worship the Lord with some sacrifice for attainment of heaven and they are freed from their sins and attain to their desired by their performance of action with attachment leads to action fruits of desired objects

Soma is a sacred herb offered in certain sacrifices as it is supposed to be pleasing to the God

त त मुखा स्यगलोष विशाल क्षाण पुण्य मत्यन्ताय विशन्ति ।

एव त्रयीधममनुप्रपन्ना गतागतं तामशामालभ त ॥ २१ ॥

ये they, तं that, मुखा havin_g enjoyed, स्यग लोकं heaven world विशाल great, क्षीण on exhaustion, पुण्य on good, मत्प-लोकं mortal world विशन्ति enter, एव thus त्रयीधमं three knowledge, अनुप्रपन्ना followers, गतागतं coming going, ताम तामाः desire seekers, लभन्ता attain

21 Having enjoyed the great heavenly world and on exhaustion of good actions, they return to the mortal world and thus the followers of these

three knowledge (*Vedas*) seeking desires attain to coming and going.

The worshippers of the Lord with attachment as mentioned in the last verse at first enjoy the heavenly pleasures the fruits of their good deeds (worship) and on the ending of these action fruits (enjoyments) they return to the bondage of the world and thus the performers of the *Vedic* sacrifices with attachment continuously attain to going and coming or rebirth in the world Cf *Mundala* I 2 10 —

इष्टापूर्तं मन्यमाना वरिष्ठ नान्यच्छ्रेयो वेदयन्ने प्रमूढा ।

नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेम लोकं हीनतर वा विशन्ति ॥

The deluded regard the sacrifice good action as supreme and do not prefer anything else They enjoy great pleasure in heaven and on their exhaustion they return to this world or even to a lower one

अनन्याश्चिन्तयन्तो मां ये जना पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २२ ॥

अनन्या, without another, चिन्तयन्त thinking, मां me, ये who, जना men, पर्युपासते adore, तेषां of them, नित्य-अभियुक्तानां of constant-*Yogees*, योग-क्षेमं gain-welfare, वहामि I ordain, अहं I

22. The men who without thinking of another adore me, are the constant *Yogees* and their gain and welfare I ordain

It was said in the last verse that the performers of worship with attachment attain to rebirth or bondage in

the world. Now it is said that the persons who without attachment for any object ever worship the Lord with devotion, the Lord grants them *Yoga* (attainments of what they want *etc.*, happiness) welfare (protection from all evil or pain) *etc.* the *Yogees* or the Lord ever attain to bliss and liberation.

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धाविता ।

तेऽपि मामेव कौ तेन यजत्यविधिपूर्वकम् ॥ २३ ॥

ये who, अपि also, अन्य देवता भक्ता other gods devotees यजन्त worship, श्रद्धया with faith, भविता filled with ते they अपि also, मामेव alone, कौतय Arjuna, यजन्ति worship, अविधिपूर्वक unknowingly

23, Even who are the devotees of other gods and worship them full of faith, they also, O Arjuna ! worship me alone unknowingly

The persons who worship other gods with faith for attainment of some object really worship the Supreme Lord whom they know not as the Lord is the subject of all worship, the fortifier of faith, the giver of all action-fruits and the gods are of his form, see *Gita* VII—21 and 22 also. Cf. *Mahabharata* XII—41—36 —

अद्भ्यर्चयन् शितिकण्ठं च याश्च वा देवता स्मृता ।

प्रबुद्धव्या सेवते मामेवैव्यन्ति यत्परम् ॥

The *Yogees* meditating on *Brahma*, *Shiva* and other gods attain to me

अहं हि सर्वयजानां भोक्ता च प्रभुरेव च ।

न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ २४ ॥

अहं I, हि verily, सर्व-यजाना of all sacrifices, भोक्ता enjoyer, च and, प्रभु master, एव alone, च and, न not, तु but, मामभिजानन्ति know, तत्त्वेन with truth, अतः hence, च्यवन्ति fall, ते they

24 I alone am the enjoyer and master of all the sacrifices, but as they know me not in truth, hence they fall down.

The worshippers of other gods are in fact the worshippers of the Supreme Lord as referred to in the last verse. The Supreme Lord is the receiver of all worship and rewarder of its fruits. But the aforesaid persons by not knowing the Lord are deluded, and therefore they are degraded and fall in bondage. See *Gita* VII 23 Cf. also *Koorma* III 4—8

अहं हि सर्वहविषां भोक्ता चैव फलप्रदः । पर्वदेतनुर्भूत्वा सर्वात्मा सर्व-
संस्थितः । मा पश्यन्तीह विद्वांसो धार्मिका वेदवादिनः ॥

I am the enjoyer of all sacrifices and giver of all fruits. I am the embodiment of gods, the inner soul of all and the dweller in all.

यांति देवव्रता देवान् पितॄन्यांति पितृव्रताः ।

भूतानि यांति भूतेभ्यः यांति मद्याजिनोऽपि माम् ॥ २५ ॥

यान्ति go, देव-व्रता gods-worshippers, देवान् gods, पितॄन् ancestors, यान्ति go, पितृ-व्रताः ancestor-worshippers, भूतानि beings, यान्ति go, भूत-इभ्यः beings-worshippers, यांति come, मत्-याजिन my-worshippers, अपि also, माम् me

25 The gods worshippers go to the gods, ancestors worshippers go to the ancestors beings worshippers go to the beings and my worshippers also come to me.

Whatever kind of worship one performs for attaining any object that he attains and thus the devotees of the gods go to gods world (heaven), the worshippers of the *Pitris* go to the *Pitris* world (starry firmament) and the worshipper of beings (men) go to the human world (earth) and similarly the devotees of the Lord go to the supreme abode i.e. one gets the fruit according to the character and quality of his worship. Cf. *Mahabharata* XII— 32—, —

यस्मिन् यस्मिंश्च विषय या या याति विनिश्चयम् ।

स तमेवामितानाति नाप्य मरत इवम ॥

O Great *Bharata*! whoever believes in whatever object, he attains to that and to no other.

6 CHARACTER AND EFFECT OF DEVOTION (26-34)

पत्र पुष्प फल तोय यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्नामि प्रयतात्मन ॥ २६ ॥

पत्र leaf, पुष्प flower, फल fruit, ताय water, य who, मे for me, भक्त्या with devotion, प्रयच्छति offers नत् that, अहं I, भक्ति उपहृत devotion offered, अश्नामि I enjoy, प्रयत आत्मन of striving person

26 Who offers me with devotion a leaf, a flower or a fruit, I enjoy the devoted offering made

by that striving person

The Lord is pleased and reached with mere devotion of service, self-resignation and simple worship and, requires no hard or costly worship or suffering, if simple and faithful devotion is the surest way of pleasing and attaining the Lord, Cf *Bhagawata* X 81

नन्वेतदुपनीत मे परमप्रीणन सखे ।

तर्पयत्यग मां विश्वमेते पृथुकृतपुङ्गवा ॥

O friend ! I say truly that this parched rice brought by thee is very dear and satisfactory to me. Thus, rice will content me and all the world

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ २७ ॥

यत् what, करोषि thou doest, यत् what, अश्नासि eatest, यत् what, जुहोषि sacrificest, ददासि givest, यत् what, यत् what, तपस्यसि austerity performest, कौन्तेय Arjuna, तत् that, कुरुष्व do, मत्-अर्पण me-resignation

27 Whatever thou doest, eatest, sacrificest, givest, and austerity performest, Arjuna! do thou resign it to me

One should perform all bodily and other good actions as a service of devotion to the Lord and not for his own enjoyment as such actions lead to knowledge and bliss Vide *Gita* V-11 and also Cf *Bhagawata* XI-2-36

कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्यात्मनावानुसृतम्भवात् ।

करोमि यद्यत्सकलं परस्मै नारायणायेति समर्पयेत्तत् ॥

Whatever actions one performs with his body, speech, mind, senses, intellect heart, and nature, he should resign all such actions to the Lord

शुभाशुभफलरेव मोक्षसे कर्मबधनै ।

संयासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ २८ ॥

शुभ अशुभ फलैः from good evil fruits एवं thus, मोक्षसे shalt be freed कर्म बधनैः from action bondage, सं यास योग युक्त आत्मा renunciation Yoga engaged person, विमुक्त liberated, मामुपैष्यसि shalt come

28 Thou shalt be freed from good and evil fruits and action bondage and thus being a person engaged in *sanyas Yoga* and a liberated man, thou shalt come to me

One performing all actions with *Brahma* resignation or devotion is freed from all good and evil action fruits as pleasure and pain causing bondage and such a person is both a *Yogee* and *sanyassee*, performer of actions and renouncer of all attachments and so liberated from all bodily bondage and pain, he attains to the Supreme Lord i.e. a person resigning his life to the Lord as an act of devotion is freed from all bondage of the world and thus attains to the Supreme Goal

भमोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रिय ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ २९ ॥

सम equal, अह I, सर्व-भूतेषु in all-beings, न not, मे my, द्वेष्य hated, अस्ति is, न not, प्रिय loved, ये who, भजन्ति worship, तु but, मां me, भक्त्या with devotion, मयि in me, ते they, तेषु in them, च and, अपि also, अह I

29. I am equal to all beings and for me there is no hated and beloved. They who worship me with devotion are in me and I am also in them.

The Lord is impartial and the same to all. He has no likes and dislikes for any one. Any one can please and reach him with devotion without distinction of caste, creed, religion or country, etc. i.e. the Lord is equal to all persons and is attainable by all with devotion alone. Cf *Bhakti Ratnakara* I 104 —

न तस्य कश्चिद्विदित सुहृत्तमो न वा प्रियो द्वेष्य उपेक्ष्य एव च ।
तथापि भक्तान् भजते यथा तथा सुरदुमो यद्वदुपाश्रितोऽर्थद ॥

He has no beloved, friend, dear, enemy or discarded person. He remembers his devotees as the celestial tree fulfils the desires of its worshippers.

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ३० ॥

अपि even, चेत् if, सु दुराचार great-sinner, भजते worships, मां me, अनन्य-भाक् exclusive-devotion, साधु sage, एव alone, स he, मन्तव्य regardable, सम्यक् right, व्यवसित perceive, हि for, स. he

30. Even if a great sinner worships me with exclusive devotion, he is to be regarded as a saint

for he is a right perceiver

Even a great sinner by devoting himself to the Lord becomes a sage (wise man) for such a person is a perceiver or knower of the supreme character of the Lord and therefore he worships the Lord with devotion and is thus freed from his sins. Vide *Gita* IV—6 and Cf also *Anurita* II—4—10 —

अप्यसि य इवधनस्या शूद्राणां य य नीचरा ।

मनिमन् प्रमुष्यत य एनापि हि मगता ॥

The low castes as *Shudras* etc. who are the doers of good and of devoted mind all enter into me with truth and are liberated in proper time

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।

कौन्तेय प्रतिज्ञां विहिं न मे भक्तं प्रणश्यति ॥ ३१ ॥

क्षिप्रं soon भवति becomes धर्मात्मा virtuous person शश्वत् eternal, शान्तिं peace निगच्छति attains, कौन्तेय Arjuna, प्रतिज्ञादि certainly I now त न t, म my, भक्त devotee प्रणश्यति is destroyed

31 He soon becomes a virtuous person and attains to eternal peace, for O Arjuna ! I now with certainty that my devotee is not destroyed

The sinner who is devoted to the Lord, soon becomes a sage as mentioned in the last verse and being thus freed from sin or attachment he attains to eternal peace and bliss and such a devotee is never lost and degraded but ever attains to liberation and Supreme Goal Cf *Mahabharata* III—180—2, —

शूद्रे तु यद् भवेत्लक्ष्म द्विजे तच्च न विद्यते ।
 न वै शूद्रो भवेच्छूद्रो ब्राह्मणो न च ब्राह्मणः ॥
 यत्रैतल्लक्ष्यते सर्पं वृत्तं स ब्राह्मणं स्मृतम् ।
 यत्रैतन्नभवेन्मर्षं तं शूद्रमिति निर्दिशेत् ॥

O serpent! If a *Shudra* has such characteristics and a *Brahmana* has them not, then that *Shudra* is not a *Shudra* and that *Brahmana* is not a *Brahmana*. O serpent! one possessing such characteristics is held to be a *Brahmana* and one not possessing the same is regarded as a *Shudra*.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युःपापयोनयः ।।

स्त्रियोवैश्यास्तथाशूद्रास्तेऽपि यांति परां गतिम् ॥ ३२:॥

मां me, हि verily, पार्थ Arjuna, व्यपाश्रित्य being refuted,
 ये who, अपि also, स्यु be, पाप-योनयः of sinful-origin, स्त्रिय
 women, वैश्या trading classes, तथा and, शूद्रा serving
 classes, ते they, अपि also, यांति attain, परां Supreme, गतिं
 Goal

32 Arjuna ' being refuted in me even they who are of sinful origin as women, *Varshyas* and *Shudras* also attain to the Supreme Goal

Women on account of their delusive nature, the *Varshyas* on account of their business tricks, and the *Shudras* on account of their engaging in evil actions are called of sinful origin, but all such persons by devotion to the Lord attain to the Supreme Goal or the highest aim and object of life

It is to be noted that there is no reflection on

the character of women, etc. but it is the quality of their nature only that is referred to in this verse and devotion is the remedy provided for the same.

किं पुनर्ब्राह्मणा पुण्या भक्ता राज्ञ्यस्तथा ।

अनित्यमसुखलोकमिमं प्राप्य भजस्य माम् ॥ ३३ ॥

किं what, पुनः again, ब्राह्मणाः *Brahmanas*, पुण्या pious, भक्ता devotees, राज्ञ्यः royal sage, तथा and, अनित्यः impermanent, असुखः unhappy, लोकं world, इमं this, प्राप्य having obtained, भजस्य adore me.

33 Then what (doubt) about the *Brahmanas*, the pious devotees, and the royal sages? Having obtained this impermanent and unhappy world, do thou adore me.

As described in the last two verses when even the sinners and persons of evil nature attain to bliss and Supreme Goal by devotion to the Lord, there can be no question and doubt about the *Brahmanas* (the *Brahma* knowers), the pious devotees (*Brahma* lovers), and royal sages (*Brahma* knowinglings) attaining to the liberation and Supreme Goal as they are ever engaged in adoring the Lord. The world is perishable and full of pain and suffering, and therefore all should strive to secure liberation from the bondage of such world through devotion of the Lord Cf. *Acorma* II—4—9 —

तेषां सन्निहितो नित्यं ये मां नित्यमुपासते ।

ब्राह्मणा क्षत्रिया वैश्या धामिका भामुपासते ।

तेषां ददामि तत्स्थानमानन्दं परमवन्द्यम् ॥

I am always near them who ever adore me I give supreme abode to the pious *Brahmanas*, *Kshatriyas* and *Vaishyas* who worship me

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मा मे वैष्यसि युक्त्यैवमात्मानं सत्परायणः ॥ ३४ ॥

मत्-मनाः in me-mind engaged, भव be, मद्-भक्त- in me-devoted, मद्-याजी my-worshipper, मां me, नमस्कुरु salute, मां me, एव alone, एष्यसि shalt come युक्त्वा being engaged, एव thus, आत्मान self, मत्-परायण in me-merged

34 Be the mind engaged in me, devoted to me, my worshipper and salute me, thus engaged thyself and merged in me, thou shalt come to me alone

One should ever engage his mind with faith, devotion and adoration in the Lord and by thus engaging and devoting himself to the Lord attain to the realization and union of the Lord Vide *Gita* VIII 65

Thus ends chapter IX called the Supreme Knowledge.

CHAPTER X

THE LORD'S GLORIES

This chapter describes all that is best, highest and excellent in the world as the glory or light of the Lord and also with the following points—

- (1) Supreme character of the Lord 1-11
- (2) Prayer for mastery of living world 12-14
- (3) the revelation of the supreme glories of the Lord as the creator, supporter and destroyer of all 15-17

1 SUPREME CHARACTER OF THE LORD (1-11)

धामनवीतुपाय ।

भूय एव महाबाहो शृणु मे परमं पदम् ।

यत्तद्द प्रायमाप्नुय यत्त्वामि हिनवाभ्यवा ॥ १ ॥

भूयः again, एव verily महाबाहो mighty armed शृणु though hear, मे my, परमं supreme पदम् word, यत् which is for the अर्ह I प्रायमाप्नुय for the beloved, यत्त्वामि I will tell, हिनवाभ्यवा with benefit-desire

1 The Lord said—Arjuna! hear again my supreme word which I will tell thee the beloved with the desire of thy benefit

This chapter is given to describe the glories or supreme characteristics of the Lord, the hearing and thinking

of which leads the *Yogee* to the knowledge and devotion of the Supreme Lord

न मे विदुः सुरगणा प्रभवं न महर्षय ।

अहामादिहि देवानां महर्षीणां च सर्वश ॥ २ ॥

न not, मे my, विदुः know, सुर-गणा gods-hosts, प्रभवं origin, न not, महा-ऋषय great-sages, अहं I, आदिः source, हि for, देवानां of gods, महा-ऋषीणां of great-sages, च and, सर्वश by all ways

2. Neither the hosts of gods nor the great sages know my origin, for I am in every way the source of the gods and the great sages.

Even the gods and sages do not know the origin of the Lord because he is the cause of all i.e. the Lord is eternal and without beginning and birthless

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।

असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३ ॥

य who, मां me, अज birthless, अनादि originless, च and, वेत्ति knows, लोक-महा-ईश्वर world-great-Lord, असंमूढः undeluded, सः he, मर्त्येषु in mortals, सर्व-पापै from all sins, प्रमुच्यते is freed

3. Who knows me the birthless, originless and the great Lord of the world, he is undeluded and freed from all sins of the mortals.

The Lord is eternal, unborn and master of all and the knower of such supreme characteristics of the Lord is freed from delusion and attains to liberation from all sins or bondage of the mortal world.

बुद्धिमानमममां दमो सत्यं दमं शम ।

मुक्तं दुःखं भयाऽभाया भयं चामयमेव च ॥ ४ ॥

बुद्धि intelligence, नीच lower knowledge, भयं fear, भयाऽभाया illusion, दमो restraint, दमं calmness, शमं pleasure, दुःखं pain, भयं birth, भयाऽभाया death, भयं fear, च and, चर्म's article, एव verily, च and

1 Intelligence, knowledge, delusion, forgiveness, truth, restraint, calmness, pleasure and pain, birth and death, fear and fearlessness.

This verse is connected with the next one and it describes the good (Sattvic) qualities of beings as intellect etc. which are the glories of the Lord.

अहिंसा समता तुष्टिस्तदा दानं यत्ताडयश्च ।

मयन्ति भावा भूतानां मद्य एव पृथग्विधा ॥ ५ ॥

अहिंसा nonviolence, समता equality, तुष्टि contentment, तपः austerity, दानं charity, यशः honour, अयशः dishonour, मयन्ति are, भावा characters, भूतानां of beings, मद्य from me, एव alone, पृथक् विधा of different kind

5 Non violence, equality, contentment, austerity, charity, honour and dishonour are the different kinds of characters of beings from me alone.

All these characters are the good (Sattvic) qualities of beings and they are the creation of the Lord and thus constitute his glories or supreme forms.

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।

मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ ६ ॥

महा-ऋषयः great-sages, सप्त seven, पूर्वे first, चत्वारः four, मनव Manus, तथा and, मद्-भावा my-creation, मानसा from mind, जाता born, येषां of whom, लोके in world, इमा these, प्रजा beings

6. The seven great sages and the first four *Manus*, were my creation born from the mind and of whom are these beings in the world

The seven great sages (*Bhrigu, Mareechi, Angira, Pulastya, Pulah, Vasishtha* and *Kratu* as represented by the Great Bear stars) and the first four *Manus* (*Svayambhuba, Swarochisha, Auttami* and *Tamasa*) were the progenitors of the whole world and created from the mind of *Brahma*. This wonderful creation represents the glory of the Lord

N B This verse seems to indicate the time of *Gita*. Vide para 49 of the Preface

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।

सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ ७ ॥

एतां these, विभूतिं glory, योग creation, च and, मम my, य who, वेत्ति knows, तत्त्वत truly, स he, अविकम्पेन with firm, योगेन with devotion, युज्यते is engaged, न not, अत्र in this, संशय doubt

7. Who truly knows this glory and creation of mine, he is engaged in firm devotion. There

is no doubt about it

The knowledge of the wonderful glories and creation of the Lord described in the preceding verses leads to the stable devotion of the Lord from which one never wanders again

अहं सर्वस्य प्रभया मत्तः सर्वं प्रयतत ।

इति मत्वा भजन्त मां युधा मायसमन्विता ॥ ८ ॥

अहं I सर्वस्य of all, प्रभया or after मत्तः from me सर्वं all, प्रयतते move, इति thus मत्वा having believed भजन्त worship, मां me, युधाः wise माय समन्विता with devotion filled

8 I am the creator of all and all moves from me, the wise thus believing, worship me filled with devotion

The knowledge and realization of the fact that the Lord is the creator, supporter and destroyer of the whole world fills one with love and wonder and he therefore engages in devotion and adoration of the Lord

मश्निता मद्गतप्राणा बोधयन्त परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥

मश्निता me thinking मद्गत प्राणा in me entered life breath बोधयन्तः knowing, परस्परं mutually, कथयन्तः talking, च and, मां me, नित्यं ever, तुष्यन्ति are contented, रमन्ति are delighted, च and

9 Those thinking of me, entering their life breath into me, knowing me and mutually talking

of me, are ever contented and delighted.

The constant contemplation, devotion, realization and speaking of the creation and glories of the Lord lead to supreme peace and happiness Cf *Bhakti Ratnakara* II 1

सर्वा प्रसगात् मम वीर्यसविदो भवन्ति हृत्कर्णरसायना कथा ।

तज्जोषणादाश्वपत्न्यवर्त्मनि श्रद्धारतिर्भक्तिगुणमुपयति ॥

The constant good society and hearing of the blissful stories of my greatness cause faith and devotion

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मामुपयांति ते ॥ १० ॥

तेषां of them, सतत-युक्तानां of ever-engaged, भजतां of worshippers, प्रीतिपूर्वक lovingly, ददामि I give, बुद्धि-योगं intellect steadiness, तं that, येन by which, मां me, उपयान्ति attain, ते they

10. To those ever engaged and loving worshippers, I give that *Buddhi Yoga* by which they attain to me.

The persons who worship the Lord by engaging their mind in him with love and devotion attain to *Buddhi Yoga* or steady intellect (unattachment) and thereby they attain to the Supreme Lord. Cf. *Adhyatma* IV-3-29 :

मत्कथाश्रवणे श्रद्धा दुर्लभा जायते तत ।

तत. स्वरूपविज्ञानमनायासेन जायते ॥

When he acquires my devotion which is difficult to attain by hearing of my stories, then he attains to the

I knowledg of my form without exertion

त तमेवातुस्त्प्राप्यमहमतानज तम ।

नाशयामात्ममायस्या ज्ञानदायेन भास्यता ॥ ११ ॥

मयो of them, एव verily अनुस्मया भर्ष for compassion
साले अहं I भगवान् ज delusion born तम darkness नाशयामि
I destroy, आत्ममाय एव heart dwelling जात जायते by
I knowledg lamp भास्यता by lighted

11 Out of compassion for them I destroy
the darkness born of delusion dwelling in their
heart by the lighted lamp of I knowledg

The Lord is ever kind and merciful to his devotees
and worshippers referred to in the last verse and he grants
them knowledge by which all the impurities of their
heart as sine doubts and ignorance etc are burnt and
destroyed and thereby they attain to the realization of
the Supreme God Vide Uta IV—42

2 PRAYER FOR DIVINE GLORIES (12-18)

अर्जुन उवाच ।

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।

पुरुष शश्वतं दिव्यमादिदेवमजं विभुम् ॥ १२ ॥

परं supreme, ब्रह्म *Brahma*, परं supreme, धाम abode
पवित्रं pure, परमं supreme, भवान् you, पुरुष person शश्वतं
eternal, दिव्यं divine, आदि देव primal god अजं unborn,
विभुं Lord

12 Arjuna said—you are supreme *Brahma*,

supreme abcd, pure, supreme and eternal person, divine and primal god and the unborn Lord.

This verse is connected with the next one and it enumerates the Lord's supreme designations and characteristics.

आहुस्त्वामृषयः सर्वे देवर्षिनारदस्तथा ।

असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १३ ॥

आहु speak, त्वा thee, ऋषय sages, सर्वे all, देव-ऋषिः divine-sage, नारदः *Narada*, तथा and, असित *Asita*, देवलः *Devala*, व्यास *Vyasa*, स्वयं own, च and, एव verily, ब्रवीषि thou tellest, मे for me

13 All the sages, the divine sage *Narada*, *Asita Devala* and *Vyasa* speak thus of thee and thou thyself also tellest me so.

The supreme designations and characteristics of the Lord as mentioned in the last verse are declared by the ancient sages as *Narada*, etc and also described by the *Gita* in several places

Narada A popular divine sage being the messenger of gods and men between earth and heaven and teacher of *Brahma* knowledge

Asita Devala Two names of the same sage, a well known composer of many *Vedic* hymns

Vyasa the progenitor of *Dhritarashtra* and *Pandu*, arranger of the *Vedas* author of the *Mahabharata* and the *Puranas* as well as of *Brahma Sutras*

नयमनसा माय यमा यद्वि वक्ष्य ।

तदि ते भगवन् व्यति विदुषा न दाया ॥ १४ ॥

यत् I am all that thou shalt see I believe, यत् which, स्तम्भ इति भगवत् कथन Krishna न नो दि ईर, तत् that, भगवद् Lord इति manifestation, विदुः I know दाया I shall not give to thee I

14 All that thou shalt see I believe is truth for O Krishna neither the God nor the demigods know thy manifestation

A devotee like Arjuna faithfully believes in all the superior characteristics of the Lord described above, even though he does not know fully and perfectly all the characteristics and glories of his manifestation (Arjuna: *Arjuna Upanishad*).

स्वयमेवात्मनामाय त्वं न पुनरोत्तम ।

भूतनाथ भूतेश्वरेश्वर जगत्पते ॥ १५ ॥

स्वयं own स्व alone आत्मना by thyself आत्मानं & I, त्वं thou पुनरोत्तम Supreme Person भूतनाथन being creator, भूतेश्वर being Lord, देवदेव God of gods, जगत्पते world master

15 Thou alone knowest thy own self by thyself, O the Supreme Person, the Creator of beings, the Lord of beings, God of gods and the Master of the world!

The Lord is Supreme, all in all and the sole knower of all his characteristics and glories

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।

याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १६ ॥

वक्तु to describe, अर्हसि art capable, अशेषेण fully, दिव्या divine, हि for, आत्म-विभूतय self-glories, याभि by which, विभूतिभि by glories, लोकान् worlds, इमान् these, त्व thou, व्याप्य having pervaded तिष्ठसि dwellest

16 For thou art capable of describing fully thy divine glories, by which glories, pervading these worlds, thou dwellest.

The Lord dwells in the universe as its inner soul by pervading it with his wonderful glories, which can be known and realized only through his grace and devotion

कथं विद्यामह योगिंस्त्वां सदा परिचिन्तयन् ।

केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १७ ॥

कथ how, विद्यां I may know, अहं I, योगिन् Yogee, त्वां thee, सदा ever, परिचिन्तयन् thinking, केषु in which, केषु in which, च and, भावेषु in forms, चिन्त्य thinkable, असि thou art, भगवन् Lord, मया by me

17 How may I know thee, O Yogee! by ever thinking of thee and O Lord! in what forms art thou to be thought of by me?

Ajuna calls the Lord a Yogee, the object of Yoga (contemplation) and enquires which of his particular supreme characters and glories can be known and realized by his devotees as even the gods do not know him fully

विष्णुत्मात्मनो याग विभूति च जगत्तन ।

भूय यथय तृप्तिर्हि शृण्वता तास्ति मेऽमृतम् ॥ १८ ॥

विहरण by extension चागत of thyself, याग creation विभूति glory च and जगत्तन Krishna भूय again यथय describe तृप्ति satisfy हि for शृण्वता hearing तनो, अस्ति I म firm अमृत nectar

18 Describe again thy creation and glories *in extenso* for, O Krishna! there is no satiety for me in hearing thy nectar (like words)

Arjuna prays to the Lord to describe at large his wonderful creation and glories as such knowledge is ever pleasant and blissful to the devotee

(3) LORDS GLORIES (19-42)

श्रीमद्भगवानुवाच ।

हन्त ते कथयिष्यामि दिव्या ह्यामविभूतय ।

प्राधान्यत युग्धेष्ट नास्त्यन्तो विस्तरस्य मे ॥ १९ ॥

हन्त well, त for thee, कथयिष्यामि I shall describe दिव्या divine, हि for, आत्म विभूतय self-glories प्राधान्यत pre-eminently, युग्धेष्ट Arjuna best, न not, अस्ति I अन्त end, विस्तरस्य of extension, मे my

19 The Lord said—Well, I shall describe for thee my divine glories prominently, for O Arjuna! there is no end of my extension

The glories of the Lord are endless and wonderful and it is impossible for man to know them all Therefore

only a few selected and chief glories are described by way of illustration for the benefit of the devotees

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्य च भूतानामन्त एव च ॥ २० ॥

अह I, आत्मा soul, गुडाकेश, Arjuna, सर्व-भूत आशय-स्थित. in all-beings-inside-seated, अह I, आदि. beginning, च and, मध्य middle, च and भूताना of beings, अन्त end, एव verily, च and

20 Arjuna! I am the *Atma* seated within all beings and I am the beginning, the middle and the end of the beings.

The Lord is the inner soul of all beings and also the creator, supporter and destroyer of them and therefore the whole world is the glory of the Lord Vide *Gita* XVIII 61 and also Cf *Mahabharata* III 272 47

सृजते ब्रह्ममूर्तिस्तु रक्षते पौरुषी तनु ।

रौद्रीभावेन शमयेत्तिस्रोऽवस्था प्रजापते ॥

The Lord in the form of *Brahma* is creator of the world, in the form of *Vishnu* is its supporter and in the form of *Shiva* is its destroyer All these three are the images of the Lord

आदित्यानामह विष्णुर्ज्योतिषां रविरंशुमान् ।

मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ २१ ॥

आदित्यानां of *Adityas*, अह I, विष्णु *Vishnu*, ज्योतिषां of illuminations, रविः Sun, अंशुमान् having rays, मरीचिः

Mare—the north of *Mare*—अस्मि I am, चक्षुषी of stars
चक्षुषी ॥ २० ॥

21 Of the *Idityas* I am *Iditya*, of the
illuminators I am the Sun with rays, of the
Maruts I am *Mareechi* and of the stars I am
the Moon

The Lord is the life and glory of all —

Ishta—the dwarf incarnation the head of the 12
celestial gods of light

Sun—the lord of day, lighter of the universe with
its rays

Mareechi—the head of 40 *maruts* god of wind,

Moon—the satellite of the earth ever revolving
through the Lunar mansion consisting of 27 or 28 stars

येदानी सामयेदाऽस्मि देवानामस्मि वासव ।

इन्द्रियाणा माग्वास्मि भूतानामस्मि चेतना ॥ २२ ॥

यदानी of *Vedas* साम यद् *Sama Veda*, अस्मि I am, दयानी
of gods, अस्मि I am वासव *Indra* इन्द्रियाणा of senses, मन
mind, च and अस्मि I am, भूताना of beings अस्मि I am,
चेतना intellect

22 I am *Sama Veda* of the *Vedas*, *Indra* of
the gods, mind of the senses and intellect of the
beings

Sama Veda the holiest of the three *Vedas*, *Indra* the
chief of the gods, mind the ruler of the senses and the
intellect the knowing faculty of the mortal beings are
the glories of the Lord

रुद्राणां शंकरश्चास्मि वित्तेशो यक्षरक्षसाम् ।

वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ २३ ॥

रुद्राणां of *Rudras*, शंकर *Shiva*, च and, अस्मि *I am*, वित्तेशः *Kuber*, यक्ष-रक्षसा of devils-demons, वसूनां of *Vasus*, पावक *fire*, च and, अस्मि *I am*, मेरुः *Meru*, शिखरिणां of mountains, अहं *I*

23 I am *Shiva* of the *Rudras* and *Kuber* of the devils and demons, I am fire of the *Vasus* and *Meru* of the mountains.

Shankara the chief of the 11 *Rudra* gods of destruction *Kuber* the king of the demons and ghosts (guardians of wealth), *Fire* the leader of the *Vasu* gods and *Meru* the highest of the mountains (*Seat of Indra*) are the glories of the Lord

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।

सेनानीनामहं स्कन्दः सरसामरिग सागरः ॥ २४ ॥

पुरोधसां of priests, च and, मुख्यं chief, मां me, विद्धि know, पार्थ *Arjuna*, बृहस्पतिं *Brihaspati*, सेनानीनां of warriors, अहं *I*, स्कन्द *Swamikatika*, सरसा of lakes, अस्मि *am*, सागर ocean,

24 *Arjuna*! know me *Brihaspati* of the chief priests, I am *Swamikatika* of the warriors and I am ocean of the lakes

Brihaspati the chief of godly priests, *Swamikatika* (son of *Shiva* and *Parvati*) the commander-in-chief of the gods and conqueror of demons and the Ocean the

largest of the water elements are the glories of the Lord

महर्षीणा भृगुरह गिरामस्येकमक्षरम् ।

यज्ञाना जपयज्ञोऽस्मि स्थावराणा हिमालय ॥ २५ ॥

महा ऋषीणां of great sages, भृगु Bhrigu, अहं I, गिरा of speeches, अस्मि am, एक one, अक्षरं letter यज्ञाना of sacrifices, जप यज्ञ meditation sacrifice, अस्मि am, स्थावराणा of stable, हिमालय Himalaya

25 I am *Bhrigu* of the great sages and the one letter of the speeches, I am meditation sacrifice of the sacrifices and *Himalaya* of the stables

Bhrigu the chief of the seven great sages, the one syllable *Aum* the highest of the Lord's names, the meditation sacrifice the supreme worship of the Lord, and the *Himalaya* the highest of the stables on earth, are the glories of the Lord

अश्वत्थ सर्ववृक्षाणा देवर्षीणा च नारद ।

गन्धर्वाणा चित्रस्थ सिद्धाना कपिलो मुनि ॥ २६ ॥

अश्वत्थः banyan, सर्व वृक्षाणा of all trees, देव ऋषीणां of godly sages, च and, नारदः *Narada*, गन्धर्वाणा of *Gandharvas*, चित्रस्थ *Chitraratha*, सिद्धाना of saints, कपिलः *Kapila* मुनि sage

26 Of all the trees, I am *Ashvattha*, *Narada* of the divine sages, *Chitraratha* of *gandharvas* and sage *Kapila* of the saints

The would like *Ashwattha* the chief of all the trees, *Narada* the foremost of the divine sages, *Chitraratha* the chief of the celestial singers, and the sage *Kapila* (author of *Sankhya* philosophy) the most renowned of the saints are the glories of the Lord

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।

ऐरावत गजेन्द्राणां नराणां च नराधिपम् ॥ २७ ॥

उच्चैश्रवस *Uchaisravasa* अश्वानां of horses, विद्धि know, मामे, अमृत-उद्भवं nectar-born, ऐरावत *Iravata*, गजेन्द्राणां of great elephants नराणां of men, च and नर-अधिप men's-king

27 Of the horses know me to be *Uchaisravasa* born of nectar, *Iravata* of the great elephants, and king of men.

Uchaisravasa horse and *Iravata* elephant (discovered at the churning of the sea and allotted to *Indra*) and the king as the ruler and protector of men are the glories of the Lord

आयुधानामह वज्रं धेनूनामस्मि कामधुक् ।

प्रजनश्चास्मि कदर्पः सर्पाणामस्मि वासुकिः ॥ २८ ॥

आयुधानां of arms, अह I, वज्र thunderbolt, धेनूनां of cows, अस्मि am, कामधुक् *Kamdhenu* प्रजनाः of generators, च and, अस्मि am, कदर्प *Kamdeva*, सर्पाणां of serpents, अस्मि am, वासुकि *Vasuki*

28 I am thunderbolt of the arms, *Kamdhenu* of the cows, *Kamdeva* of the generators, and

Tasks of the serpents

The thunderbolt (lightning) of Indra the deadliest of weapons *Amata* the celestial cow giver of the desired milk *Ananta* (cupid) the cause of passion and creation *Isura* (used as string for churning of the sea) the king of serpents are the glories of the Lord

अनन्तश्चास्मि नागाणाञ्च यो यादनामहम् ।

पितृणामयमात्रास्मि यम मयमतामहम् ॥ २६ ॥

अनन्त *Ananta*, च and, अस्मि *am* नागाणां of snakes, यच्छ *Varuna*, यादनां of aquatic animals अहं I, पितृणां of *Pitris*, अयमा *Aryama*, च and अस्मि *am* यम *Yama* मयमतां of captors, अहं I

22 I am *Ananta* of *Nagas* (Snakes) *Varuna* of aquatic animals, *Aryama* of *Pitris* and *Yama* of captors

Ananta serpent the so called holder of the earth on its head, *Varuna* the god of aquatic animals *Aryama* the chief angel of the *Pitri* world (lower regions) and *Yama* the messenger of death and carrier of all, are the glories of the Lord

महादश्चास्मि दैत्याणां काल कलयतामहम् ।

मृगाणां च मृगे द्रोह वैततयश्च पक्षिणाम् ॥ २७ ॥

महाद् *Mahada*, च and, अस्मि *I am*, दैत्याणां of demons, कालः time कलयतां reckoners अहं I, मृगाणां of beasts, च and, मृग = द् beast king, अहं I वैततेय eagle, च and, पक्षिणां of birds

30. I am *Prahlada* of *Dartyas*, time of reckoners, I am king of beasts (lion) and eagle of the birds.

Prahlada (the devotee) of the family of *Dartyas* (the demons), the time of the astrologers, the lion amongst the beasts, *Garuda* (the bird eagle called the carrier of *Vishnu*) are the glories of the Lord

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।

भूषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ ३१ ॥

पवन wind, पवतां of purifiers, अस्मि I am, राम *Rama*, शस्त्र-भृतां of arm-bearers, अह I, भूषाणा of fishes, मकर- crocodile, च and, अस्मि am, स्रोतसा of rivers, अस्मि am, जाह्नवी Ganges.

31 I am wind of the purifiers, *Rama* of the arms-bearers, I am crocodile of the fishes and I am *Ganges* of the rivers.

The wind the chief of the cleaners of the earth, *Rama* the great warrior and conqueror of *Lanka* (Ceylon), the crocodile head of the fishes and the *Ganges* the foremost of the rivers, are glories of the Lord

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ ३२ ॥

सर्गाणां of creatures, आदि beginning, अन्त end, च and, मध्य middle, च and, एव alone, अहं I, अर्जुन *Arjuna*, अध्यात्म- विद्या *Adhyatma*-knowledge, विद्यानां of knowledges, वादः debate, प्रवदतां of debaters, अहं I.

32 I alone am the beginning, middle and end of the creatures and O Arjuna 'I am the *Atma* knowledge of the knowledges and I am the debate of the debaters

The Lord is the cause of origin, life and death of the whole universe and he is also the cause of the supreme *Atma* knowledge and dialogue of the wise for ascertaining the truth and thus all the above mentioned things are the glories of the Lord

अक्षराणामकाराऽस्मि द्वाष्टं नामानिषम्य च ।

अहमेवाक्षय कालो धाताऽहं विन्यतोमुख ॥ ३३ ॥

अक्षराणां of alphabet अकार A kara (A) अस्मि I am द्वाष्टः pair of opposite नामानिषम्य of compound, च and, अहं I, एव alone अक्षय imperishable काल time धाता creator, अहं I, विन्यतः मुख all faced

33 I am *Akara* (A) of the alphabets and *dvandva* (pair of opposites) of the compounds, and I am the imperishable time and also the all faced creator

The letter A the foremost of the alphabets, the pair of opposites (as pleasure and pain, etc.) of the compound word, the time that never comes to an end, and the four faced *Brahma* the creator of all beings, are the glories of the Lord

मृत्यु सचहरश्चाहमुपपद्यच भविष्यताम् ।

कीर्तिं श्रीर्वाक् च नारीणा स्मृतिर्मैधा भृति क्षमा ॥ ३४ ॥

मृत्यु death, सर्व-हर all-destroyer, च and, अह I, उद्भवः cause, च and, भविष्यतां of to be, कीर्ति honou, श्री fortune, वाक् speech, च and, नारीणां of women, स्मृति memory, मेधा intelligence, धृति steadiness, क्षमा forgiveness

34 I am death the destroyer of all, and I am the cause of all to be, and of women I am honou, fortune, speech, memory, intelligence, steadiness and forgiveness.

Death the destroyer of all, the fate of all to take place and the so-called wives of *Dharma* and daughters of *Daksha* as honou etc. (personified) are the glories of the Lord

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।

मासानां मागशीर्षोऽहमृत्नां कुसुमाकरः ॥ ३५ ॥

बृहत्साम loud song, तथा and, साम्ना of *Sama*, गायत्री *Gayatri* छन्दमा of *vedic* verses, अह I, मासानां of months, मागशीर्ष *Aghan*, अह I, ऋतूनां of seasons, कुसुमाकर spring

35. Of *Sama Veda* I am the *Bṛihatsama* song, of *Vedic* hymns I am the *Gayatri* and of months I am the *Margashirsha* and of seasons I am the spring.

The *Bṛihatsama* the high sounding song of *Sama Veda* the *Gayatri* the prayer hymn of the *Yajur Veda*, *Margashirsha* the first of the months and spring the first of the seasons are the glories of the Lord

The *Gayatri* hymn used as a daily prayer is as

— follows *Yajur Veda* \\\VI—, —

भोम् भूभुव स्व तत्पवित्रुषरेण्य भर्गो दयस्य धीमहि धिया या
न प्रचादयात् ॥

A B This verse also is regarded as indicating *Gita* period, Vide para 49 of the Preface

द्युत द्युत तामस्मि तेजस्वजस्थितामहम् ।

जयोऽस्मि व्ययसायोऽस्मि सत्त्व सत्त्ववतामहम् ॥ ३६ ॥

द्युत gambling राज्यतां of cheaters अस्मि I am तेज
lustre, तेजस्विना of lustrous, अहं I त्वय victory, अस्मि I am,
व्ययसायः determination अस्मि I am सत्त्व goodness सत्त्वतां
of good

36 I am gambling of the cheaters lustre of
the lustrous, and I am victory, determination and
goodness of the good

The gambling for winning the wealth of others,
brightness of the bright, the success perception and
goodness of the good are the glories and reflection of the
Lord, because he is the creator and essence of all But
while the righteous gambling for recreation is of godly
character, the unrighteous gambling for unlawful gain
is of ungodly character and not the glory of the Lord
See *Gita* VII—11

वृष्णीना वासुदवोऽस्मि पाण्डवाना धनजय ।

मुनीनामप्यह व्यास कवीनामुचना कवि ॥ ३७ ॥

वृष्णीना of *Yadavas*, वासुदेव Krishna, अस्मि I am
पाण्डवानां of *Pandavas*, धनजय Arjuna मुनीनां of sages अपि
also, अहं I, व्यास Vyasa कवीनां of wise men, वशना
Shukracharya, कवि wise

37 I am Krishna of the *Vishnis*, Arjuna of the *Pandavas*, and I am also *Vyasa* of the sages and of the wise I am the wise *Shukracharya*.

Krishna the great Person of the *Yadava* clan, Arjuna like devotee of the *Pandava* family, *Vyasa* like learned and wise sage, and *Shukracharya* like wise counsellor of king *Vali* are the glories of the Lord

दण्डो दमयतामस्मि नोतिरस्मि जिगीषताम् ।

मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ ३८ ॥

दण्ड 10d, दमयतां of subjugators, अस्मि I am, नीति law, अस्मि am, जिगीषतां of victory seekers, मौनं silence, च and, एव verily, अस्मि am, गुह्यानां of secrets, ज्ञानं knowledge, ज्ञानवतां of knowers, अह I

38 I am the 10d of the subjugators, the law of the victory seekers, I am silence of the secrets and knowledge of the knowers.

The 10d of the rulers for punishing the evil doers, the righteous cause of the warriors, the silence of the secret keepers, and the knowledge of the wise are the glories of the Lord.

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।

न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ ३९ ॥

यत् what, च and, अपि also, सर्व-भूतानां of all-beings, बीजं seed, तत् that, अह I, अर्जुन Arjuna, न not तत् that, अस्ति is,

बिना without, यत् which, स्यात् be मया by me भूत being,
चर-अचर moveable immovable

39 And what is the seed of all beings that also I am, and O Arjuna ' there is no being moveable or immovable that can be without me

The Lord is the original cause of all beings and there can be nothing without him i.e. the whole of the world (comprising both animate and inanimate creation) is the reflection and glory of the Lord Cf *Adhyatma* II—1—2) —

त्वत्त एष जगज्जात त्वयि सर्वं प्रतिष्ठितम् ।

- त्वय्येष लीगत कृत्स्न तस्माद्य स्रकारणम् ॥

The world is created by thee and the life of all is from thee and therefore thou art the cause of all

नान्ताऽस्मि मम दिव्याना विभूतीना परन्तप ।

एष तूद्देशत प्रोक्तो विभूतेर्विस्तरो मया ॥ ४० ॥

न not, अन्त end, अस्ति is मम my दिव्याना of divine विभूतीना of glories, परन्तप Arjuna, एष this तु and, उद्देशत as illustration, प्रोक्त described विभूत of glory, विस्तर extension, मया by me

40 Arjuna ' there is no end of my divine glories and this has been described as an illustration of the extension of my glories

The glories of the Lord are indefinite and unlimited and therefore as stated in verse 19 some prominent ones only can be described by way of illustration for attain

ment of knowledge and devotion of the Lord Cf.
Bhagawata XI 16 39

संख्यानं परमाणूनां कालेन क्रियते मया ।

न तथा मे विभूतीनां सृजतोऽण्डानि कोटिश ॥

I can in time count all the atoms, but my glories
which compose the millions of universe cannot be
counted

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ ४१ ॥

यत् what, यत् what, विभूतिमत् glorious, सत्त्वं truthful,
श्रीमत् good, ऊर्जित mighty, एव verily, वा and, तत् that, तत्
that, एव only, अवगच्छ know, त्वं thou, मम my, तेजः
lustre, अश-सभवं ray-born

41. Whatever is glorious, truthful, good and
mighty, that do thou know to be only a ray
born of my lustre

Whatever wonderful, noble, good and grand there is
in the universe, that is a tiny creation and constitutes
a particle of the Lord's unlimited and indefinite glory
Cf *Koorma* II 7 17

यच्चान्यदपि लोकेऽस्मिन् सत्त्वं तेजो बलाधिकम् ।

तत् सर्वं प्रतिजानीध्वं मम तेजोविजृम्भितम् ॥

In this world whatever is great, illuminating and
mighty, know all that as the light of my glory.

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ ४२ ॥

अथवा and, बहुत by much, पतन by this किं what, ज्ञान by knowledge त्वं thy, अर्जुन Arjuna, विश्व having pervaded, अहं I इदं this, कृत्स्नं all, एक अशेन by one ray, स्थित supporting, जगत् world

42 And Arjuna! what is there by thy (I now ing more) than this much knowledge that I am supporting all this world by pervading it with one ray

The glories of the Lord are endless and it is impossible for man to know much of them as his intelligence is limited to corporeal things only. It is sufficient for man to know that the Lord is the inner soul and supporter of the whole world with a mere ray of his glory and reflection i.e. the man cannot understand more than a few of the Lord's glories and that too connected with the world which is a tiny creation and as such represents a mere particle of his lustre.

Thus ends chapter X called the Lord's glories

CHAPTER XI.

UNIVERSAL FORM

This chapter is a prayer to the Supreme Lord and shows that he is the creator, supporter and destroyer of the universe which is his body or manifestation. It deals with the following subjects

(1) Knowledge of the character of the Lord 1 14;

(2) Lord as creator, supporter and destroyer of the world, 15 20

(3) Distinctive form as terrible fearful and unavoidable, 21 35.

(4) Prayer for mercy and kindness of the Lord, 36 46, and

(5) Character and effect of devotion 47 55

1 KNOWLEDGE OF LORD'S CHARACTER (1-14)

अर्जुन उवाच ।

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।

यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १ ॥

मह-अनुग्रहाय for my-good, परमं supreme, गुह्यं secret, अध्यात्म-संज्ञित *Atma* knowledge called, यत् which, त्वया by thee, उक्तं declared, वच by word, तेन by that, मोह delusion, अयं this, विगत destroyed, मम my

1 Arjuna said —By that word of thine, which is the supreme secret called the *Atma* knowledge and has been declared by thee for my good, this delusion of mine has been destroyed

Arjuna says that the knowledge of *Adhyatma* (*Atma* character) narrated in chapter X is a supreme secret and is attained only through the kindness of the Lord and that it leads to destruction of delusion and liberation from bondage Cf *Shvetashvatara* I—11 —

ज्ञात्वा देव सर्वपाशापहानि क्षीणे बलशैवे ममृतमुपद्राणि ।
तस्यामिध्यानात्तृतीयं देहभेदे विश्वैश्वर्यं केवलं आप्तकाम ॥

On knowing the Lord all the bonds are destroyed, and by the destruction of pain there is an end of all birth and death and by meditating on Him he goes to the third place after death and attains to all desires

मया श्रुतौ हि भूतानां श्रुतौ विस्तरशो मया ।
त्वं च कमलपत्राक्ष माहात्म्यमपि चाख्यम् ॥ २ ॥

मया श्रुतयौ birth death हि verily भूतानां of beings, श्रुतौ heard, विस्तरश extensively मया by me, त्वं च from thee, कमल पत्र भक्ष of lotus leaf eyes, माहात्म्य greatness अपि also च and, अख्यम् imperishable

2 The birth and death of beings have been heard by me *in extenso* from thee of the lotus leaf eyes and also thy imperishable greatness

The *Atma* knowledge of the Lord shows his supreme characteristics, eternal greatness and supremacy and a

person by acquiring this knowledge attains to the realization and devotion of the Lord and thereby to liberation and supreme bliss referred to in the last verse.

एवमेतद्यथाऽऽत्थ त्वमात्मानं परमेश्वर ।

द्रष्टुमिच्छामि ते रूपमेश्वर पुरुषोत्तम ॥ ३ ॥

एवं thus, एतत् thus, यथा as, आत्थ thou describest, त्वं thou, आत्मानं thyself, परम-ईश्वर Supreme-Lord, द्रष्टुं to see, इच्छामि I want, ते thy, रूप form, ऐश्वर्य lordly, पुरुष-उत्तम person-supreme

3 As thou Supreme Lord describest thyself, so I want to see, O Supreme Person ! thy lordly form

This is a prayer for a vision and realization of the supreme form and glories of the Lord as described in chapter X.

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।

योगेश्वर ततो मे त्व दर्शयात्मानमव्ययम् ॥ ४ ॥

मन्यसे thinkest, यदि if, तत् that, शक्य capable, मया by me, द्रष्टुं to see, इति thus, प्रभो Lord, योग-ईश्वर Yoga-lord, तत then, मे for me, त्वं thou, दर्शय show, आत्मानं thyself, अव्ययं imperishable

4. If thou thinkest me capable of seeing thee thus, then O Lord of *Yoga* ! show me thy imperishable self

Arjuna prays to the Lord for a vision and realization of his supreme form and divine glories if he is found fit, deserving and worthy of such kindness

श्रीभगवानुवाच ।

पश्य मे पाद रूपाणि शतशोऽथ सहस्रश ।

नानाविधानि दिव्यानि नानावर्णकृतीनि च ॥ ५ ॥

पश्य see, मे my पाद Arjuna, रूपाणि forms, शतशः by hundreds अथ and, सहस्रश by thousands, नाना विधानि many kinds, दिव्यानि divine नाना वर्ण आकृतीनि many-colours shapes, च and

5 The Lord said — Arjuna ! see my divine form by hundreds and thousands of various kinds, and of many colours and shapes

The Lord being pleased and gracious to his devotees reveals to them his divine glories in the form of beings of different kinds colours and shapes the contemplation of which leads them to supreme bliss

परमादित्या वसुनुरुद्रानश्विनौ मरुतस्तथा ।

बहू अदृष्टपूर्वाणि पश्यारचयाणि भारत ॥ ६ ॥

पश्य see आदित्यान् *Adityas*, वसून् *Vasus*, रुद्रान् *Rudras* अश्विनौ two *Ashwinikumara*, मरुत *Maruts*, तथा and, बहूनि many, अदृष्ट unseen, पूर्वाणि before, पश्य see, आश्चर्याणि wonders, भारत Arjuna

6 See the *Adityas Vasus Rudras Ashwinis* and *Maruts* and O Arjuna ! also see many wonders not seen before

The 12 *Adityas*, 8 *Vasus*, 11 *Rudras* 2 *Ashwins*, 49 *Maruts* and many other similar gods are the ancient *Vedic* deities of much renown and fame and represent the wonderful glories of the Lord. For notes on these gods see verse 22, and also Cf *Bhagawata* I 3—5.

एतन्नाभावताराणां निधानं बीजमव्ययम् ।

यस्यांशांशेन सृज्यन्ते देवनिर्यडनरादयः ॥

He is the imperishable seed and store of many incarnations, and all gods, sages have sprung from his particles

इहैकस्थं जगत्कृत्स्नं पश्याद्यसचराचरम् ।

मम देहे गुडाकेश यच्चान्यद्रष्टुमिच्छसि ॥ ७ ॥

इह here, एक-स्थं one-dwelling, जगन् world, कृत्स्नं all, पश्य see, अद्य today, स-चर-अचर with-moveable-immovable, मम my, देहे body, गुडाकेश Arjuna, यत् which, च and, अन्यत् other, द्रष्टुं to see, इच्छसि thou desirest

7 See here today dwelling in my one body the whole world with moveable and immovable, and O Arjuna! also any thing else which thou desirest to see.

The whole animate and inanimate world forms the Lord's body which comprises all kinds of wonderful things that a devotee might wish to see and know as his supreme glory.

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।

दिव्य ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८ ॥

न not, तु but, मां me, शन्यसे art capable, द्रष्टु to see,
अनेन by this, एव verily स्व चक्षुषा with own eyes, दिव्य
divine, ददामि I give, त for thee, चक्षु eye, पश्य see,
मे my, योग creation, ऐश्वर्य lordly

8 But thou art not capable of seeing me with
these eyes I give thee divine eyes, and see my
lordly creation

A man cannot see the greatness and glories of
the Lord with corporeal eyes That can be seen only
with knowledge, devotion and divine grace Cf
Mundala III—1—8

न चक्षुषा गृह्यते नापि वाचा ना प्रेक्षैवैस्तपसा कमणा वा ।

ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु त पश्यते निष्कलं द्वायमान ॥

He is not known with eyes speech, senses, austerity or
rituals But one contemplating him with pure heart and
peace of knowledge sees that partless

सजय उवाच ।

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरि

दशयामास पार्थाय परम रूपमेज्वरम् ॥ ६ ॥

एव thus, उक्त्वा having, स्पoken, तत thus राजन् king,
नहा याग इश्वर great Yoga lord, हरि Vishnu, दशयामास
showed, पार्थाय for Arjuna, परम supreme, रूप form ऐश्वर्य
lordly

9 *Sanjaya* said O King! *Krishna* (as
Vishnu) the great lord of *Yoga* having thus spoken
then showed his supreme lordly form to Arjuna

Sanjaya says to *Raja Dhritarashtra* that the Lord (Krishna the object of *Yoga* contemplation) being pleased with his devotees reveals to them his supreme manifested form in which the whole world appears as his body and glory

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।

अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ १० ॥

अनेक-वक्त्र-नयन of many-mouths-eyes, अनेक-अद्भुत-दर्शनं of many-wonderful-sights, अनेक-दिव्य-आभरण of many-divine-ornaments दिव्य-अनेक-उद्यत-आयुध of divine-many-raised-weapons

10 (He was) of many mouths and eyes, and many wonderful sights, many divine ornaments and many upraised divine weapons.

The supreme manifested form of the Lord referred to in the last verse seemed to be the creator of all kinds of beings and other things, the supporter and protector of all and also the destroyer of all with his fearful arms Vide *Gita* XII 13

दिव्यमाल्याम्बरधर दिव्यगन्धानुलेपनम् ।

सर्वाश्चर्यमय देवमनन्तं विश्वतोमुखम् ॥ ११ ॥

दिव्य-माल्य-अम्बर-धरं divine-garland-clothe-wearing, दिव्य-गन्ध-अनुलेपनं divine-scent-annointed, सर्व-आश्चर्यमयं all-wonderful, देवं resplendent, अनन्त boundless, विश्व-मुखं all-faced

11. (He was) wearing divine garlands and clothes, annointed with divine scent, and all won-

derful, resplendent, boundless and all faced

Sanjaya says that the supreme manifested form of the Lord is most elegant, charming, splendid unrivalled and of unrivalled form (Cf *Bhagawata* III—8—25 —

अथा ऽ विमलतः समानदर्शनोऽत्रयत्नमदन ।

विविधदिशामरणश्रुतानां कृतधिया धिययददम् ॥

He was supporting the three worlds with his long and wide body and in that he was wearing many beautiful ornaments

दिवि स्युमहस्य भयेद्युगदुत्थिता ।

यदि मा सद्यः सा स्यात्सस्तस्य महात्मनः ॥ १२ ॥

दिवि in sky स्य सद्यस्य of suns thousand, सद्य be, युगपत् at once, उत्थिता risen यदि if मा light, सद्यो like, सा that स्यात् be, माय splendour तस्य his, महा आत्मन of supreme person

12 If the light of a thousand suns were to rise up at once in the sky, that might be like the splendour of that supreme person

The supreme manifested form of the Lord has a light of 1000 Sun powers i.e. of most luminous and dazzling lustre Vide *Gita* XIII—17

तत्रैकस्य जगत्स्य प्रविभक्तमनेकधा ।

अपश्यद्देवदेवस्य शरीरे पाण्डयस्तदा ॥ १३ ॥

तत्र there, एकस्य in one dwelling, जगत् world, इन्द्र all, प्रविभक्त divided, अनेकधा by different ways अपश्यत् saw,

देव-देवस्य of god-of gods, शरीरे in body, पाण्डवः Arjuna, तदा then.

13 Arjuna then saw there in the body of the God of gods (Lord) all the world dwelling in one and also divided in many ways.

The Lord is the inner soul of all beings which are divided in many and different ways as gods, sages, men, animals, birds, fishes, trees, and minerals etc. and they form his manifestation and body

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।

प्रणम्य शिरसा देव कृताञ्जलिः भाषत ॥ १४ ॥

ततः then स he, विस्मय आविष्ट. wonder-filled, हृष्ट-रोमा of erected-hair, धनञ्जय Arjuna, प्रणम्य having saluted, शिरसा with head, देव god, कृताञ्जलि with joined-hands, भाषत spoke

14 Then that Arjuna being filled with wonder and erected hair and having saluted the god with head and joined hands, thus spoke

A devotee like Arjuna on realizing the supreme form and glory of the Lord is filled with wonder, ecstasy and delight and then engages himself in his adoration with love and prayer

2 LORD AS CREATOR, SUPPORTER AND DESTROYER (15-20).

अर्जुन उवाच ।

पश्यामि देवांस्तव देव देहे सर्वास्तथा भूतविशेषसन् ।

ब्रह्माण्मीशं कमलासनस्थमृषीश्च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥

पश्यामि I see, श्वान् dogs तव thy, दश ten, दह in
hells मयान् all तथा and भूत विश्वमयान् beings many
hosts महान् *Brahma*, अश Lord, कमल भागन-स्थं lotus-seat
सज्जतं सज्जत् and मयान् all, वरगान् eight, च
and, दिव्यान् divin

15 Arjuna said —O Lord! I see in thy
body all the gods and many hosts of beings, and
the Lord *Brahma* seated on lotus seat and also
all snakes and divine serpents

Arjuna at first see the Lord in *Brahma* the creator
form, as arising from his lotus navel and then creating
all gods, snakes, men and animals i.e. the whole universe
is the manifestation of the Lord who is thus the primal
cause of all Cf. *Malabarata* III—272—44 —

सततधनुमुखा मम्या तामिषमाद्दिगिन्मृतः ।

तश्रोत्रविष्टः सदृशः पद्मे लाटपित्रामह ॥

Then a lotus sprung from his navel and from that
lotus was born the four faced *Brahma*, grand father of
the world

अनेकबाहुदक्ष+शनेत्र पश्यामि त्वा सधतोऽनन्तरूपम् ।

नान्तं न मध्यं न पुनस्तथादिपश्यामि विष्णोश्चरविश्वरूपम् ॥१६

अनेक बाहु वदर शक्ष नेत्रं having many arms stomachs
mouths eyes पश्यामि I see, त्वा thee, सधतः everywhere,
अनन्त रूपं boundless form, न न्तं, अन्तं end, न न्तं, मध्यं middle,
ने न्तं, पुन again, तव thy, आदि beginning, पश्यामि I see
विश्व इश्वर world lord, विश्व रूप universal form

16 I see thee everywhere with many arms, stomachs, mouths and eyes and of boundless form and O Universal form and Lord of the world ! I see thee again without beginning, middle and end

The Lord is without beginning, middle and end i.e. eternal, and he is the life essence and inner soul of the whole universe which is thus his manifested body and supreme form Vide *Gita* XIII 13 and Cf *Bhagawata* I 3—4

पश्यन्त्यदो रूपमदभ्रचक्षुषा सहस्रपादोरभुजाननाद्भुतम् ।

सहस्रमूर्द्धश्रवणाक्षिनासिक सहस्रमौल्यम्बरकुण्डलोल्लसत् ॥

The *Yogees* see him with thousand eyes, thousand feet, mighty arms, strange mouths, thousand heads, ears, noses and decorated with thousand ornaments and earrings

किरीटिनं गदिन चक्रिणं च तेजोराशिसर्वतो दीप्तिमन्तम् ।

पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्दीप्तानलार्कद्युतिमप्रमेयम् ॥ १७ ॥

किरीटिनं 'with crown,' गदिन with club, चक्रिणं of discus, च and, तेज-राशि splendour-mass, सर्वतो everywhere, दीप्तिमन्तं shining, पश्यामि 'I see,' त्वां thee, दुर्निरीक्ष्य difficult to see, समन्ताद्, from all sides, दीप्त-अनल-अर्क-द्युति, burning-fire sun-flaming, अप्रमेयं immeasurable

17 I see thee with crown, club, and discus, a mass of splendour; shining everywhere, difficult to see, immeasurable and flaming like burning fire and sun on all sides.

Arjuna now sees the protection and supporting firm of the Lord as Vishnu armed with crown, club and discus full of lustre and light and of unmeasurable size as when King Bali agreed to give 100 steps of land to Vaman (dwarf incarnation) the latter measured up the whole earth lower regions and sky with 21 steps only and asked for half as more.

त्वमक्षर परम यदितस्य त्वमस्य विश्वस्य पर निधानम् ।

त्वमक्षरं शाश्वतधर्मगताम्रगतनस्त्य पुनरस्य मतामे॥१८॥

स्य thou, अक्षर immortal परम supreme यदितस्य I know-able स्य thou अस्य of the विश्वस्य of universe, पर supreme निधानं at re स्य thou, अक्षय imperishable, शाश्वत धर्म गता eternal virtue protector अनन्त ancient स्य thou, पुनर-again मता मे I said I, म firm

18 Thou art immortal supreme and to be known thou art supreme store of this universe, thou art imperishable and eternal protector of virtue and thou art regarded by me as the ancient Person

This is an eulogy of the Vishnu form of the Lord that he is immortal, supreme supporter and protector of all and guardian of virtue (Dharma) and the eternal reality

अनादिमध्यान्तमनन्तपायमनन्तराणु शशिसूर्यनेत्रम् ।

पश्यामि त्वा दीप्तदुतायुधस्तज्जना विश्वमिदं तपन्तम्॥१९॥

अनादि मध्य अन्त without beginning, middle-end, अनन्त-अणु with unlimited arms, शशि सूर्य नेत्र Moon Sun eyes

'पश्यामि I see, त्वां thee, दीप्त-दुताश-चक्रं of 'burning-fire-mouth, 'स्वतेजसा with thy light, विश्व universe, इदं this, तपन्तं tormenting

19. I see thee without beginning, middle and end with indefinite power, unlimited arms with eyes of Sun and Moon, with mouth like blazing fire, tormenting this universe with thy light.

Ajuna now describes the destructive (death of *Shiva*) form of the Lord as eternal, mighty, terrible and awful and the destroyer of the whole creation

द्यावापृथिव्योरिदमन्तरं हि व्याप्त त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन् ॥२०॥

द्यावा-पृथिव्यो sky-earth, इदं this, अन्तरं firmament, हि verily, व्याप्तं pervaded, त्वया by thee, एकैकेन by one, दिशः sides च and, सर्वाः all, दृष्ट्वा having seen, अद्भुतं awful, रूपं form, उग्र terrible, तव thy, इदं this, लोक-त्रयं worlds-three, प्रव्यथितं distressed, महा-आत्मन् Supreme-Person

20. The sky, earth, firmament and all sides are pervaded by thee one alone and seeing this thy awful and terrible form, O Supreme Person ! the three worlds are distressed.

The destructive and terrible sight of the Lord in the form of death pervades 'heaven, earth' and firmament - and the whole universe fears and trembles at this awful vision

3 DESTRUCTIVE FORM (21-35)

अमीदित्वा सुरसद्या विशन्ति केचिद्भीता प्राञ्जलयो गृणन्ति ।
 स्वस्तोत्युक्त्वा महपिसिद्धसद्या स्तुयन्ति त्वा स्तुतिभि
 पुष्कलाभि ॥ २१ ॥

अमी the c, दि verily, त्वां thee सुर-सद्या gods host
 विशन्ति enter, केचिन् some, भीता frightened प्राञ्जलय with
 joined hand, गृणन्ति pray स्वस्ति hail इति this, उक्त्वा
 having said, महपि सिद्ध सद्या great sages saints host,
 स्तुयन्ति admire, त्वां thee, स्तुतिभि with praises, पुष्कलाभि
 with high

21 These hosts of gods enter into thee and
 some frightened and with joined hands pray to
 thee, and the hosts of great sages and saints say
 ing hail admire thee with high praises

The Supreme Lord in the destructive form of dissolution
 is the destroyer of all gods sages and hermits and
 they too fear and pray to him for mercy and grace i.e.
 even the gods and sages fear death and pray to the
 Lord for protection and safety

रुद्रादित्या वसवो ये च साध्या विश्वेऽग्निनो मरुतश्चोष्मपाश्च ।
 गन्धर्वयक्षासुरसिद्धसद्या वाक्ताते त्वा विस्मिताश्चेव सर्वे ॥ २२ ॥

रुद्र आदित्या Rudras Adityas, वसव Vasus, ये what,
 च and, साध्या Sadhyas, विश्व Vishvas, अश्विनौ two
 Ashvins, मरुत Marutas च and, उदमपा Pitris, च and
 गन्धर्वयक्ष असुर सिद्ध सद्या Candharvas demons devils sages

hosts, वीक्षन्ते look, त्वां thee, विस्मित bewildered, च and, एव alone, सर्वे all .

22. *Rudras*, *Adityas*, *Vasus*, *Sadhyas*, *Vishwas*, *Maruts*, *Pitris*, host of sages, *Gandharvas*, demons and devils all look on thee bewildered.

Rudras (as *Shiva* etc 11 gods of destruction),

Adityas (as *Vishnu* etc. 12 gods of light),

Vasus (as *Fine* etc 8 gods of purity ,

Sadhyas (gods of Firmament or stary world as *Nakshatras*, etc),

Vishwas (as *Truth* etc 10 gods of the universe) ,

Ashwanis (two gods of morning and medicine),

Marutas (as *Mareechi* etc 49 gods of storm),

Pitris (the spirits of ancestors headed by god *Aryama*) ,

Gandharvas (as *Chitraratha* heavenly singer gods);

Siddhas (sages as *Kapila* etc),

Yaksha-asuras (devils and demons guardians of wealth under *Kubera*

All these gods, sages and demons fear the destructive form of the Lord and look upon it with awe and wonder .

This verse is also supposed to indicate *Gita* period, Vide para 49 of the Preface

रूपमहत्ते बहुवचनेन महाबाहो बहुबाहुरूपदम् ।

बह्वदरबहुदंष्ट्राकगलं दृष्ट्वा लोका प्रव्यथितास्तथाहम् ॥ २३ ॥

रूप form, महत् supreme, ते thy, बहु बह्वनेत्र with many mouths eyes, महा बली mighty armed बहु बाहु उर पाद with many arms thighs feet, बहु वदर with many stomachs, बहु दंष्ट्रा काल with many teeth terrible, दृष्ट्वा having seen लोकाः worlds प्रव्यथिता distressed तथा and, अह I

23 O Lord ! Having seen thy supreme form with many mouths and eyes with many arms thighs and feet many stomachs and many terrible teeth, the worlds are distressed and so am I

The whole universe and even the worshippers and devotees fear and tremble at the sight of (death) the destructive form of the Lord full of terrible mouths, arms and teeth etc i.e. the Lord is worshipped and adored by all beings mostly through fear and terror of death and destruction

नम स्पृश दीप्तमनेरगुं व्यात्तात् दातविशालनेत्रम् ।
दृष्ट्वा हि त्वा प्रव्यथितातरात्मा हृति न विन्दामि शमं च विष्णो
॥ २४ ॥

नम स्पृशं sly touching, दीप्त blazing अनेक वर्ण of many colours दात आनन of open mouths, दीप्त विशाल नेत्र of burning large eyes दृष्ट्वा having seen, हि for, त्वा thee, प्रव्यथित अनरा मा distressed here, हृति steadyness, न not, विन्द मि find, शम calmness, च and, विष्णो Vishnu

24 For seeing thee touching the sly blazing with many colours with open mouths,

and with burning large eyes, my heart is distressed and O Lord ! I find no steadiness and calmness.

Even the devotees like Arjuna are frightened, confused and lose peace of mind at the sight of mighty awe inspiring, terrible and fearful destructive form of the Lord

दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसन्निभानि ।
दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास ॥ २५ ॥

दंष्ट्रा-करालानि teeth-terrible, च and, ते thy, मुखानि mouths, दृष्ट्वा having seen, एव verily, काल-अनल-सन्निभानि dissolution-fire-like, दिश sides, न not, जाने I know, न not, लभे I find, च and, शर्म calmness, प्रसीद be gracious, देव-ईश god-lord, जगत्-निवास world-abode

25 Seeing thy terrible teeth and mouths like dissolution fire I know no sides and find no peace O Lord of gods and abode of the world ! be gracious.

The terrible death the destructive form of the Lord like a beast of pray with frightful teeth and the blazing fire of dissolution time, frightens and tortures all persons who therefore prey to the Lord for mercy and protection

अमी च त्वां धृतराष्ट्रस्य पुत्रा. सर्वे सहैवावनिपालसद्यैः ।
भीष्मो द्रोण सूतपुत्रस्तथासौ सहास्मदीयैरपि योधमुख्यैः ॥ २६

अमी these, च and, त्वा thee, धृतराष्ट्रस्य of Dhritarashtra, पुत्रा sons, सर्वे all, सह with, एव verily, अवनिपाल-सद्यै with

King's hosts *याम्* *Bleeshna*, दाना *Drona* सुपुत्र *Karna*,
 गया and, भयातल, मह with *अस्त्रादि* with our *अपि* also
याधनुर्गै with warrior-chief

25 All these sons of *Dritarashtra* with
 their hosts of King *Bleeshna Drona, Karna* and
 also together with all our chief warriors

The verse is connected with the next one and shows
 that all the *Kaurava*s with their companions and all
 the heroes and warriors of the *Pandava* army are to be
 the victims of death in the impending war

यत्राणि ते त्वमाणा विशन्ति दृष्टा+कलानि भयानकानि ।
 केचिद्विलम्बा दशनान्तरपु सदृश्यन्त चूरितस्तमागै ॥ २७ ॥

यत्राणि mouths, त त्व, स्पर्माणा hurriedly, विशन्ति enter
 दृष्टा कलानि with teeth terrible भयानकानि frightful, केचिन्
 some विलम्बा sticking, दशनान्तरपु in teeth gap,
 सदृश्य त are seen, चणितै with crushed वस्तमागै with heads

27 They hurriedly enter into thy mouths
 of frightful and terrible teeth and some are even
 seen sticking with crushed heads in the gaps of
 thy teeth

The persons mentioned in the last verse voluntarily
 attain to frightful and horrible death, which is really
 Lord's destructive form and overtake all beings
 through their own *Karma* (action) as described in the
 next verse *V de Gita VIII—19*

यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति ।
तथा त्वामी नरलोकवीरा विशन्ति वक्त्राण्यभितोज्ज्वलन्ति ॥ २८

यथा as, नदीनां of rivers, बहवः many, अम्बु-वेगः water-currents, समुद्र sea, एव verily, अभिमुखा towards, द्रवन्ति rush, तथा so, त्व thy, अमी these, नर-लोक-वीरा human-world-heroes, विशन्ति enter, वक्त्राणि mouths, अभितः quickly, उज्ज्वलन्ति burning.

28 As many water currents of rivers rush towards the sea, so these heroes of human world quickly enter into thy burning mouths

As the rivers impelled by floods rush fast towards the sea and dissolve in it so the warriors of the world are voluntarily led to all devouring death, the destructive form of the Lord i.e. the death of warriors in battle takes place through their own *Karmas* (*prarabdha*) and not through any one else

यथा प्रदीप्त ज्वलनं पतंगा विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोकास्तथापि वक्त्राणि समृद्धवेगाः ॥ २९ ॥

यथा as, प्रदीप्त burning, ज्वलन fire पतंगा moths, विशन्ति enter, नाशाय for destruction, समृद्धवेगाः rapidly, तथा so, एव verily, नाशाय for destruction, विशन्ति enter, लोका people, त्व thy, अपि also, वक्त्राणि mouths, समृद्धवेगा rapidly

29. As moths rapidly enter into burning fire for destruction, so the people rapidly enter into thy burning mouths for destruction.

As the insects by their nature rush into burning fire for destruction so do the warriors by their nature (*Praraddha*) voluntarily attain to death (the destructive form of the Lord) which is thus not caused by any one else

लेलिहामे प्रसमान समन्तात्लोका समग्रा वदनेज्यंलट्ठि ।
तेजोभिरापूर्य जगत्समग्रभासस्तद्योगा प्रतपति विष्णो ॥ ३० ॥

हलिहस thou liest प्रसमान by swallowin, समन्तात् from all sides लोकान् worlds समग्रन् all, वदनै with mouths, उज्ज्वलि with burning जगति with glow, आपूर्य havin, filled, जगत् world समग्र all भास light, तव thy, दया terrible प्रतपन्ति burn, विष्णो Vishnu

30 Swallowing the whole worlds on all sides thou liest them with thy burning mouths, and filling all the world with thy glow O Vishnu! thy terrible light burns them

The destructive form of the Lord in the shape of death destroys all people with great torture and suffering and its ghastly shadow or approach also causes them great fear and terror

आश्वाहि मे को भयानुरूपो नमोऽस्त ते देववर प्रसीद ।
विद्वानुमिच्छामि भव तमाद्य नहि प्रजानामि तव प्रवृत्तिम् ॥ ३१ ॥

आश्वाहि tell, म for me क what, भवान् you, उग्र रूप of terrible form, नम salutation, अस्तु be for thee, देववर supreme god, प्रसीद be pleased विद्वान् to I now, इच्छामि

I wish, भवन्तं you, आद्यं first, न not, हि for, प्रजानामि know, नव thy, पवृत्ति doing

31 Tell me what art thou of terrible form. Salutation to thee, O Supreme Lord ! be pleased and O Lord ! I want to know your first form and donot know thy doing.

A devotee like Arjuna being frightened does not understand the aim and object of the destructive form of the Lord as death and prays to see the former gentle *Vishnu* form, in preference to the fearful destructive form assumed for the time being

श्रीमगवानुवाच ।

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः
॥ ३२ ॥

काल death, अस्मि I am, लोकक्षय-कृत् world-destruction-doe1, प्रवृद्ध old, लोकान् worlds, समाहर्तुं to destroy, इह here प्रवृत्त engaged, ऋते without, अपि even, त्वां thee, न not, भविष्यन्ति shall be, सर्वे all, ये who, अवस्थिता standing, प्रत्यनीकेषु in hostile, योधा warriors

32 The Lord said I am the old death the destroyer of the world and am engaged here in destroying the worlds Even without thee all the warriors standing in the hostile armies shall not be

The death, the destructive form of the Lord, is the destroyer of all and the warriors in battle are led to death voluntarily through their own *Karmas* (*prarabdha*) and not through any one else and that war etc are mere means and not the real cause of death. Of *Koorma* II—4—22 —

तृतीया महती शक्तिनिर्हा न सकल जगत् ।

नामसी मे समाख्याता कालाया रद्वरुपिणी ॥

My third energy is the destroyer of the whole world and it is of *Rudra* form called the *Tamsa Kala* or death

तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून् मुदय राज्य समृद्धम् ।
मयेवेते निहता पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥

तस्मात् therefore, त्वं thou, उत्तिष्ठ arise यश honour, लभस्व obtain जित्वा having conquered शत्रून् enemies, मुदय enjoy राज्य kingdom, समृद्ध rich, मया by-me, एव alone, एत these, निहता slain, पूर्वं before, एव verily, निमित्त मात्रं cause nominal, भव be, सव्य साचिन् left handed archer

33 Therefore do thou arise and obtain honour and having conquered the enemies enjoy the rich kingdom. These have already been slain by me and O the left handed archer (Arjuna) be thou the nominal cause

Death is the destructive form of the Lord and all beings are led to it through their own *Karmas* or *prarabdha* and through no one else. The warriors in battle are thus put to death through their *Karmas* and not killed by

other persons The war and disease etc are therefore mere nominal means and not the real cause of death and so are conquerors and victorious heroes A man should therefore perform his duty without any fear and attachment with faith and devotion in the Lord and thereby attain to supreme success and bliss

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथाऽन्यान्पि योधवीरान् ।
मया हतास्त्वं जहि मा व्यथिष्ठा युद्धयस्व जेतासि रणे सपत्नान् ॥ ३४ ॥

द्रोण *Drona*, च and, भीष्मं *Bheeshma* च and, जयद्रथ *Jayadratha*, च and, कर्ण *Karna*, तथा and, अन्यान् others, अपि also, योध-वीरान् war-heroes, मया by me, हतान् slain, त्व thou, जहि slay, मा do not, व्यथिष्ठा distressed, युद्धयस्व fight, जेतासि shalt conquer, रणे in war, सपत्नान् enemies

34 Do thou slay *Drona*, *Bheeshma*, *Jayadratha* and *Karna* and also other warriors (already) slain by me Do not be distressed but fight and thou shalt conquer thy enemies in war

As the Lord in the destructive form is the cause of death of all and the man is a mere instrument, therefore one performing his duty without attachment and with faith in the Lord by killing even such persons as *Drona* etc incurs no sin, but attains to success and supreme bliss

संजय उवाच ।

एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलिर्वैपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं भीतभीतः प्रणम्य ॥ ३५ ॥

एवम् this धृष्टा having heard वचनं word, वशवत् of Krishna हृत्संजलि with joined hands, वेवमानः trembling, विभीती or was holder नमस्कृत्वा having saluted, भूय again एव verily, आह said, हृष्टं Krishna, सगद्गद with stammering, भीभीत frightened प्रणम्य having bowed

35 Sanjaya said — Having heard these words of Krishna Arjuna with joined hands trembling saluting stammering, frightened and again bowing spoke to Krishna

The knowledge of the terrible nature of death as the destroyer of all fills Arjuna like devotee with fear awe and wonder and he prays to the Lord with adoration and hymns for mercy and kindness

4 LORDS PRAYER (36-46)

अर्जुन उवाच ।

स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रपत्यनुसज्यते च ।
रक्षामि मातानि दिशो द्रवन्ति सर्वे नमस्यन्ति च मिदं सघा
॥ ३६ ॥

स्थान right, हृषीकेश lord of senses, तव thy, प्रकीर्त्या by praise, जगत् world, प्रपत्यति is pleased, अनुसज्यते is delighted, च and रक्षामि demons, भीभीत frightened, दिश sides, द्रवन्ति flee, सर्वे all, नमस्यन्ति salute, च and, मिदं सघा big host

36 Arjuna said — O Lord of the senses (Krishna) the world is rightly pleased and delighted with thy praise The demons frightened

flee in all sides and all the hosts of sages salute thee.

The eulogy of the Lord praising his supreme character pleases and delights all men, and while the knowledge of his greatness fills the sages with love and adoration it causes the wicked to flee from his wrath and fear of punishment for the Lord is the protector of the good and the destroyer of the evil

कस्माच्च ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥

कस्मात् wherefore, च and, ते thee, न not, नमेरन् should salute, महात्मन् great-soul, गरीयसे all great, ब्रह्मण of *Brahma*, अपि even, आ द-कर्त्रे primal-cause, अनन्त boundless, देव-ईश god-lord, जगत्-निवास world-abode, त्व thou, अक्षरं immortal, सत् being, असत् nonbeing, तत् that, परं great, यत् what

37. O Great soul! wherefore they should not salute thee for thou art great and even the primal cause of *Brahma*. O boundless Lord of the gods! refuge of the world! thou art immortal, being and non-being and what is greater than that

The Lord is Supreme and the cause of *Brahma* the creator and therefore the highest of all. He is indefinite, indestructable, god of gods, and the protector of the world and is 'sat-asat' or both manifested and unmanifested.

and all in all and therefore he alone is to be adored and worshipped by all

त्वमादिदेव पुनरप्युराणस्य परमस्य विश्वस्य परं निधानम् ।
येतामिदं यच्च च परं च धाम त्वया तत् विश्वमनं तत् ॥ ३८ ॥

स्व thou, अदि देव primal god, पुनरप्युराण person ancient, स्व thou, अस्व of this विश्वस्य of universe, परं supreme, निधानं store, यत्तु I knower अस्मि art, यच्च I knowable, च and, परं supreme, च and, धाम abode स्वया by thee, तत् pervaded, विश्व world, अत एव indefinite form

38 Thou art primal god and ancient person
Thou art the supreme store of this universe and
thou art the I knower, I knowable and the supreme
abode, and O Indefinite form! the world is perva-
ded by thee

The Lord is supreme, eternal, creator protector and
supporter of all, knowledge, I knowable and knower, all
pervading and he is also the life and essence of the
whole world

वायुयमोऽग्निवरुण शशाक प्रजापतिस्तव प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रं कृत्व पुनश्चभूयोऽपि नमोनमस्ते ॥ ३९ ॥

वायु wind, यम death god, अग्नि fire, वरुण water god,
शशाक Moon, प्रजापति creator, स्व thou, प्रपितामह great
grandfather, च and, नम salutation, नम salutation, त for
thee अस्तु be, सहस्रं कृत्व thousand times, पुनः again, च and,
भूय again अपि also, नम salutation, नमः salutation, त
for thee

39. Thou art Wind, *Yama*, Fire, *Varuna* and Moon, creator (father) and great grand father (*Brahma*), salutation be to thee thousand times and again and again also salutation and salutation be to thee.

Vayu (god of wind), *Yama* (god of justice and death), *Agni* (god of fire), *Varuna* (god of water), Moon (god of night), *Prajapati* (creator of beings) and the great grand father (fourfaced *Brahma*) are all the images and manifestations of the Supreme Lord who is one but called by many names and is therefore adored and worshipped by all in some form or other

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामितविक्रमस्त्वं सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ४० ॥

नम salutation, पुरस्तात् from front अथ and, पृष्ठत from behind, ते for thee, नम salutation, अस्तु be ते for thee, सर्वत from all sides, एव verily सर्व all, अनन्त-वीर्य endless strength अमित-विक्रम endless-might, त्वं thou, सर्व all, समाप्नोषि pervadest, तत् therefore, असि art, सर्व all

40 Salutation be to thee O all, from front and from behind and from all sides. Thou art of endless strength and endless might Thou pervadest all and therefore thou art all.

The Lord is Supreme and He is the creator, supporter and inner soul of all and therefore he alone is worthy to be worshipped by all and in every way and in all places and times. Cf *Chandogya* VII 25 2

आत्मैवापस्तादात्मोऽरिष्ठादात्मा परमादात्मा ।

पुरस्तादात्मा दक्षिणत आत्मोत्तरत आत्मैवेद मयमिति ॥

The *Atma* is above below in front and behind, in the right and on the left and thus all this is *Atma* alone

समेति मत्या प्रसभ यदुक्त हे एष्य हे यादव हे संगति ।

अजानता महिमान तवद मया प्रमादात् प्रयत्न घापि ॥ ४१ ॥

मया friend इति thus, मत्या having regarded प्रसभ rashly, यत् what दण said, हे एष्य O Krishna हे यादव O Yadava, हे मय O friend, इति thus अजानता unknowing, महिमान् greatness, तव thy, इद thus मया by me, प्रमादात् from forgetfulness प्रयत्न by love, वा and अपि also

41 Regarding thee as a friend and not knowing thy greatness whatever has been rashly said by me as 'O Krishna, O Yadava and O friend' from forgetfulness and also from love

This verse is connected with the next one and shows that a devotee like Arjuna regards and treats the Lord as his friend and comrade and on realizing his supreme character considers his behavior as a mistake due to his ignorance and too much love

अथावहासार्थमसत्त्वोऽसि विहारशय्यासनभोजनेषु ।

एकोऽयमाप्यच्युत तत्समन तत्क्षामये त्वामहमभयेयम् ॥ ४२ ॥

यत् what, च and, अवहासार्थं for joke sake असत् कृत disrespect caused, असि art, विहार शय्या आसन भोजनेषु at play bed seat food एक alone, भयया or, अपि also, अच्युत

imperishable, ननु मनश्च that in light thy that, क्षामये I beg pardon, एवं then अहं I, अत्रमेव boundless

42. Whatever disrespect has been caused to thee in joke, at play, on bed, at seat or at food, alone or in sight of others, for that I beg pardon of thee, the boundless.

As mentioned in the last verse a devotee's association of the greatness of the Lord considers his familiar association and behavior in private or public with the Lord as foolish and improper and regret for his mistake and impertinence. Cf. *Uttara VII 2-12*—

अज्ञानाच्च मया राजन्नुक्तस्त्वं राजवत्तम ।

प्रमादयामि शिरसा न ह्य कौटुम्बिकाहम् ॥

O great King ! for what has been said by me to thee unknowingly I beg thy pardon

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गगीयान् ।

न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव

॥ ४३ ॥

पिता father, अस्मि art, लोकस्य of world, चर-श्चरस्य of moveable-immoveable, त्व thou, अस्म्य of this, पूज्य- worshipable, च and, गुरु teacher, गगीयान् greater, न not, त्वत् than thee, सम equal, अस्ति is, अभ्यधिक greater, कुत. where, अन्यः other, लोक-त्रये in world-three, अपि also, अप्रतिम-प्रभाव of unrivalled-character

43. Thou art the father of this moveable and immoveable world. Thou art worshipable

and greater than the teacher O thou of unrivalled greatness ! thou has no equal even in the three worlds and who else is another greater than thee

The Lord is supreme and the greatest of all. He is also the supporter, protector and benefactor of all beings. Thus there is no one superior or even equal to him in the whole universe comprising the three worlds (upper, middle and lower). Cf. *Bhagavata* I—11—7 —

यथाय मम्य मय विश्वमायम ह्यमय माताय भूय रमि विना ।
मय मदगुण वरम च दीवत वर्यापुहत्या कृतिना वभूषिम ॥

O the supporter of all ! thou art our refuge, father, mother, friend, master, true teacher and supreme God. We are blessed by serving thee.

नमसात्मपुम्य प्रणिधाय काय प्रसादये त्वामहमोशमात्मम् ।
वितथ पुत्रम्यभयसख्यु प्रिय प्रियमाहमि देव सादुम् ॥ ४४ ॥

हमसात् therefore प्रणम्य having saluted प्रणिधाय having prostrated, काय body, प्रसादये I please त्वी thee अह I अम lord, ह्यय adorable विना father, ह्य as पुत्रस्य of son मया friend ह्य as मख्यु of friend प्रिय lover, प्रियाय for beloved, अहमि shouldst देव God, सोदु to be

44 Therefore having saluted and prostrated with body I please thee, O God and adorable Lord ! thou shouldst bear with me as father with son, friend with friend and lover with beloved.

A devotee like Arjuna prays to the Lord with adoration and salutation for forgiveness and mercy

like a father forgiving his son, a friend his friend and a lover his beloved Cf *Bhagawata* I 15—19.

शय्यासनादनविकृत्य न भोजनादिष्वैक्याद्वयस्य कृतवानिति विप्रलब्धः ।
सख्युः सखेव पितृवत्तनयस्य, सर्वं सेहे महान्महितया कुमनेरघ मे ॥

What disrespect was shown to him while sleeping, sitting, playing, story telling, taking food, etc alone or before others, that great soul used to put up with my foolish offence as friend with friend and father with son, etc

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देवरूपं प्रसीद देवेश जगन्निवास ॥ ४५ ॥

अदृष्ट-पूर्वं not seen-before, हृषितं delighted, अस्मि I am, दृष्ट्वा having seen, भयेन with fear, च and, प्रव्यथितं distressed, मन mind, मे my, तत् that. एव very, मे for me, दर्शय show, देव Lord, रूपं form, प्रसीद be pleased, देव-ईश god-of god, जगत्-निवास world-refuge

45. I am delighted by seeing that not seen before and my mind is also distressed with fear. O Lord and the god of gods and refuge of the world! be pleased and show me that very form.

A devotee like Arjuna is much delighted with the supreme form of the Lord but he fears the destructive form of death and therefore prays for a vision of the gentle *Vishnu* form, the supporter and protector of all as mentioned in the next verse

विनीटिर्न गदिन चमदस्तमिह, मि त्वां द्रष्टुमह तर्ह्य ।
तर्ह्य रूपं चतुर्भुजेन सहस्रबाहा भय विश्वभूते ॥ ४६ ॥

क्रांतिर्न with crown, गदिन with club चमदस्त with
discus in hand, दृष्टुमि I want, त्वां thee द्रष्टु to see, भदं I,
तथा and, एव verily, तम with that, एव very, रूप with form
चतुर्भुज with four arms सहस्रबाहा of thousand arm, भय
fear, विश्वभूत universal form

46 I want to see thee with crown club, and
discus in hand and O the universal form of
thousand arms! be thou that very form of
four arms

This verse depicts the gentle Lord in form wearing
a crown on his head and holding a discus a club a lotus
and a conch in four hands as the creator supporter and
destroyer of all. *Vid. Cita VI—17 and also Cf*
Adhik. II—21 —

विष्वक्कलाय च धारयत चतुर्भुजम् ।
शुद्धमोहनदृगिर्न मर्हसि प्लुगिवात्मकम् ॥

He is the wearer of conch, discus, club, lotus, with
four arms of the pure gold colour and of the form of
Irahma, Vishnu and Mahesh

5 CHARACTER AND LIKELIHOOD OF DEVOTION (47-55)

श्रीभगवानुवाच ।

मया प्रसन्नेन तवाजुनेद रूप पर दशितमात्मयोगात् ।
तेजोमय विश्वमान्तमाद्य यम एव येन न दृष्टपूर्वम् ॥ ४७ ॥

मया with my, प्रपन्नेन with grace, त्वं thy, अर्जुन Arjuna, इदं this, रूप form, परं supreme, दर्शित seen, आत्म-योगान् with self-devotion, तेजोमयं splendour full विश्वं universal, अनन्त endless, आद्यं primal, यन् which, मे my, त्वन् than thee, अन्येन by another, न not, दृष्ट-पूर्वं seen-before.

47. The Lord said O Arjuna! with my grace and thy self devotion, this resplendent, universal, endless and primal supreme form of mine which has been seen by thee has not been seen before by another than thee

The supreme form of the Lord is full of awe, lustre and grandness and it is realized only with *Yoga* (devotion) and grace of the Lord and by no other means.

न वेदयज्ञाध्ययनैर्न दानैर्न च क्रियाभिर्न तपोभिरुग्रः ।

एवं ६५ शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ४८ ॥

न not, वेद-यज्ञ अध्ययनै with *Vedas*-sacrifice study, न not, दानै with gifts, न not, च and, क्रियाभि with rituals, न not, तपोभि with austerities, उग्रै with terrible, एव such, रूप of form, शक्य capable, अह I, नृ-लोके in human-world, द्रष्टुं to see, त्वत् than thee, अन्येन by another, कुरु-प्रवीर *Kuru* superior

48 Arjuna! I am not capable of being seen in such a form with sacrifice, *Veda* study, gifts, rituals and terrible austerities in the human world by another than thee

The supreme form of the Lord cannot be realized so well and easily with *leha* study, sacrificial actions, gifts and hard austerities & with devotion & the devotion is the best means of attaining to the realization of the Lord. Cf. *Bhagavata* (*Malatraya*) II—18 —

ममरमिह वदेऽयं मया ज्ञानानि वयसा ।

इति हि सात्त्विकं मया वा प्रसादात् मया गोविन्दा ॥

Authority, knowledge and rites are not such good means of meeting the Lord as devotion demonstrated by the *Gita* —

मा ते शय्या मा च विभूः माया दृष्ट्वा रूपं घोरमादृन्ममेशम् ।

अपेक्षीः प्रीतमनाः पुनरन्य तदेव मरूपमिदं प्रपश्य ॥ ४६ ॥

Ma do not be for thee, *shaya* listless, Ma do not be and, *viṃbhū* Ma of deluded nature, *dṛṣṭvā* having seen, *rūp* form, *ghora* terrible, *adṛ* like, *maya* my, *id* this, *apekṣa* of removed far, *prīta* mind of cheerful mind, *puna* again, *any* then, *any* that, *any* very, *m* my, *rūp* form, *id* this, *prap* see

46 Having seen my terrible form like this do not be distressed and deluded. Be fearless and of cheerful mind and again see that very form of mine.

The destructive form of the Lord is very terrible but it is a mistake to be frightened and distressed by it as death is unavoidable and overtakes all. The devotees, however pray for realization of the gentle *Vishnu* form

the supporter and protector of all, and the Lord grants them that vision.

संजय उवाच ।

इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ५० ॥

इति thus, अर्जुनं Arjuna, वासुदेव Krishna, तथा and, उक्त्वा having spoken, स्वक own, रूप form, दर्शयामास showed, भूय again, आश्वासयामास comforted, च and, भीत frightened, एनं him, भूत्वा having become, पुन again सौम्य-वपु of gentle-body, महात्मा great soul

50. Sanjaya said Krishna having thus spoken again showed his own form to Arjuna, and having again become of gentle body the great soul comforted him, the frightened

The Lord on the prayer of his devotees has mercy on them and shows them the gentle form of Vishnu the supporter and protector of all and thus they attain to peace and bliss

अर्जुन उवाच ।

दृष्ट्वा मां मानुषं रूपं तव सौम्यं जनार्दन ।
इदानीमस्मि संवृत्तः सचेता प्रकृति गतः ॥ ५१ ॥

दृष्ट्वा having seen, इद this, मानुष human, रूप form, तव thy, सौम्य gentle, जनार्दन Krishna, इदानीं now, अस्मि I am, संवृत्तः become, सचेता of sound mind, प्रकृति nature, गतः restored

51 Arjuna said — O Krishna having seen this gentle and human form of thine I am now of sound mind and restored to my nature

The realization of the gentle form of Krishna the supporter and protector of all leads to supreme peace and bliss

आमगवापुषा ॥

सुदुर्लभं रूपं दृष्ट्वा निवृत्तमम ।

देवा अप्यपि रुपस्य तस्य स्मृतवातिन ॥ ५० ॥

सुदुर्लभं difficult to see, दृष्ट्वा the verb form दृष्टवान् seen
अमित्रं पशु which was my दुष्ट दुष्ट ॥ ५१ ॥ अविच्छेदं unbroken
of the, रूपं of form, तस्य even अनवरक्षणं complete
eager

52 The Lord said — This my form which thou hast seen is very difficult to see and even the gods are ever eager of seeing this form

The supreme form of the Lord as creator, supporter and destroyer (*Brahma*, *Ishvara* and *Shiva*) is very difficult to realize by men as even the god and angels ever strive to attain to it Cf. *Adhyatma* VII—1—51 —

द्रष्टुं न शक्यं यद्विषद् रूपदानवै नमै ।

यस्य प्रसादं कुरुत न चैव द्रष्टुमर्हति ॥

No god, demigod, or any one can see him. He alone is worthy to see him with whom he is pleased

नाह वेदैर्न तपसा न दानेन न चेज्यया ।

शक्य एवविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३ ॥

न not, अह I, वेदैः with *Vedas*, न not, तपसा with austerity, न not, दानेन by gifts, न not, च and, इज्यया with sacrifice, शक्य I can, एवं such, विधः way, द्रष्टुं to see, दृष्टवान् seen, असि art, मां me, यथा as.

53 I cannot be seen by the *Vedas*, austerities, gifts or sacrifices in such way as thou hast seen me.

This verse conveys the same meaning as no 48 that the Lord can not be known and realized by acts of sacrifice etc so well as by devotion. But it is not merely a repetition on abbreviated form of no 48 The one indicates the special kindness shown to Arjuna while the other emphasises the superiority of devotion to other worship Cf. *Bhagawata* XI 14 20.

न साधयति मां योगो न साख्य धर्म उद्धव ।

न स्वाध्यायस्तपस्त्यागो यथा भक्तिर्ममोर्जिता ॥

O *Uddho* ' I am not overpowered by *Yoga*, knowledge, *Veda* study, austerity and renunciation so much as my deep devotion.

भक्त्या त्वनन्यया शक्य अहमेवं विधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ ५४ ॥

भक्त्या with devotion, तु but, अनन्यया without another, शक्य I can, अह I, एव thus, विध way, अर्जुन Arjuna, ज्ञातुं to know, दृष्टुं to see, च and, तत्त्वेन with truth, प्रवेष्टुं to enter, च and, परन्तप burner of foes.

54 But O Arjuna the burner of foes' with devotion to me and to no other, I can be truly known, seen and entered like this

One with exclusive devotion to the Lord can attain to his knowledge realization and to his union as well
Cf. *Idhyatrasa* V—4—22 —

विद्यादि भक्तिं सुविशोधनं धियस्तथा भवत्युत्तममतीव निमलम् ।
विद्युत्तरङ्गागुभवा नदस्ततः सम्यग्विदितश्च परमं पदं ममत् ॥

The intellect is purified by the devotion of *Ishnute* and thus there is pure knowledge and thereafter there is realization, pure truth and by knowing him well the supreme goal is attained

मत्समं कृत्वा मत्परमा मद्भक्तं सङ्ख्यजित् ।

निर्वरं सद्यभूतपु यः स मामति पाण्डय ॥ ५५ ॥

मद् यम् कृत्वा my action performer मद् परम् me supreme holder, मः ममः me devoted सङ्ख्यजित् attachment freed, निर्वरं without enmity, सद्यभूतपु in all beings, यः who स- he, मः me, एति comes पाण्डय = भूतः

55 Who performs actions for me, holds me supreme, is devoted to me is freed from attachment and is without enmity with any being, he O Arjuna' comes to me

One who performs all actions for the Lord with faith (holding him supreme) and devotion in the Lord, without attachment for action fruits and is a benefactor of all beings : *Karma Yogee* attains to the realization and union of the Lord and is freed from bondage of the world

Thus ends chapter VI called the Universal Form

CHAPTER XII.

DEVOTION YOGA.

This Chapter describes the devotion of the Lord and deals only with three subjects

(1) Manifest and unmanifest worship 1 7

(2) Four ways of adoring the Lord 8 12,

(3) Characteristics of a devotee 13 20

1 MANIFEST AND UNMANIFEST WORSHIP (1 7)

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १ ॥

एवं thus, सतत-युक्ता constantly-engaged, ये who, भक्त- devotees, त्वा thee, पर्युपासते adore, ये who, च and, अपि also, अक्षर immortal, अव्यक्त unmanifested, तेषां of them, के which, योग-वित्तमा *Yoga*-best knowers

1 Arjuna Said Those who thus constantly engaged adore thee and who also (adore) the immortal and unmanifested, which of them is the best knower of *Yoga*.

Arjuna wants to know which of the two classes of devotees (1) who adore the supreme manifested form of the Lord as depicted in chapter XI and (2) who adore the unmanifested, all pervading (*Brahma*) form as referred to in chapter VIII are the better realizers of *Yoga* con-

temptation i.e. whether the devotees of the manifested form or those of the unmanifested form are the superior *Yogees* of the Lord

मय्याद्यस्य मना ये मा नित्ययुक्ता उच्यन्ते ।

अद्भुता पर्योपेतास्त मे पुष्टतमा मता ॥ २ ॥

मयि in me, आद्यस्य having entered, मन mind ये who, मा me, नित्ययुक्ता ever engaged, उच्यन्ते adore, अद्भुता with faith पर्या with great, भरताः filled, त they, मे my, युक्ता मता highest *Yogees* मता regarded

2 The Lord said—who having entered the mind in me, ever engaged and filled with great faith adore me, they are regarded by me as the highest *Yogees*

The devotees who with faith and devotion, adore the manifested form of the Lord by engaging their whole mind in him, are regarded as the best *Yogees* and attain to the supreme goal: manifest devotion with faith and love constitutes the highest *Yoga* and leads to the Supreme goal Vide *Gita* VI—47 and also Cf. *Bhagawata* III—20—44 —

प्राधान्यं लोकादिभ्यः पुमान् नि श्रयमादय ।

ताद्रेण भक्तिप्राप्तेन मना मय्यपित गिरम् ॥

In this world to resign the mind to me with deep devotion is the means of liberation

य त्वक्षरमनिर्देश्यमव्यक्तं पशुपासते ।

सर्वत्रगमच्चिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥

to be noted that verse 2 describe the worship of the manifested form by the *Bhakti* or devotion path while this verse indicate the worship of the unmanifested form by *Sanyasa* (renunciation) and *Vairagya* (unattachment) paths which are hard to attain as explained hereafter:

क्लेशोऽधिकतरस्तस्मादयक्तासक्तचेतसाम् ।

अयक्ता हि गतिर्दुस देहवद्विरपाप्यते ॥ ५ ॥

क्लेश difficulty अधिकतर more etc., तथा of those, अयक्त आसक्त चेतसा of unmanifested attached mind, अयक्ता of unmanifested, हि for, गति path दुस hard, देहवद्वि by the embodied, अपाप्यते is attained

5 There is much difficulty for those whose minds are attached in the unmanifested for the path of unmanifested is hard to attain by the embodied

There is twofold difficulty in the worship of the unmanifested (*Liakma*) form Firstly the success through *Sanyasa* and *Vairaja* (renunciation and unattachment) is hard to attain and secondly for an embodied person it is difficult to think of and adore what can not be realized through the senses Vide *Gita* V—6, also Cf *Bhagawata (Mahatmya)* III—59 —

द्वद्वियोनेन त भक्ता कथं स्थास्यति भूतम् ।

निगुणोपासने कष्टमत किञ्चिद्विचारम् ॥

How shall thy devotees live on earth by thy separation Think of the suffering and pain of *Anguna* (unmanifested) adoration

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥

ये who, तु but, सर्वाणि all, कर्माणि actions, मयि in me, संन्यस्य having resigned, मत्-परा me-holding supreme, अनन्येन without another, एव alone, योगेन with devotion, मां me, ध्यायन्त meditating, उपासते adore

6 But who having resigned all actions into me, holding me supreme and meditating on me with devotion and no other, adore me

This verse is connected with the next one and shows the supreme adoration of the Lord in three ways (1) by resigning all action fruits as an act of devotion, (2) holding the Lord supreme and as all in all, (3) meditating on the Lord with exclusive devotion and no one else Cf *Bhagawata* XI 23- 9

कुर्यात् सर्वाणि कर्माणि मदर्थं शनैः स्मरन् ।

भयर्पितमनश्चित्तो मद्धर्मात्मनो रतिः ॥

He should perform all actions by thinking of me, fixing his mind and thoughts in me and engaging the self in my knowledge

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।

भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ ७ ॥

तेषां of them, अहं I, समुद्धर्ता saviour, मृत्यु-संसार-सागरात् from mortal-world-ocean, भवामि become, न not, चिरात् with delay, पार्थ Arjuna, मयि in me, आवेशित-चेतसां of engaged-minds

7 And whose minds are engaged in me, I soon become the saviour of them from the ocean of the mortal world

Persons adoring the Lord in the three ways mentioned in the last verse and also realizing him by constantly engaging their whole mind in him soon attain to liberation from the bondage of this mortal world

This adoration of the Lord is *Para Bhakti* or supreme devotion of the manifested form in contrast with the unattached devotion of the unmanifested form referred to in verses 3 to 5

2 FOUR WAYS OF ADORATION (8-12)

मय्यत्र मन आधत्स्व मयि बुद्धि निवेशय ।

निवसिष्यसि मय्यत्र अत ऊर्ध्वं न संशय ॥ ८ ॥

मयि in me एव alone मनः mind आध हव fix मयि in me, बुद्धि intellect, निवेशय enter निवसिष्यसि shalt dwell, मयि in me एव verily, अत then ऊर्ध्वं above, न not, संशय doubt

8 Fix the mind in me and enter the intellect in me alone; and thereafter thou shalt verily dwell in me without doubt

Persons adoring the Lord by engaging their whole mind and intellect in him alone attain to the Lord with certainty This is called the devotion path

अथ चित्त समाधातुं न शक्नोमि मयि स्थिरम् ।

अभ्यासयोगेन ततो मामिच्छासु धनञ्जय ॥ ९ ॥

is even by performing actions for my sake, thou shalt attain to success.

If one is unable to engage in the practice mentioned in the last verse, then he should engage himself in performing good actions for the sake of the Lord and thereby attain to success as explained in Cita XVIII-46. This is called Action Path.

अथैतदप्युक्तोऽमि कर्तुं मद्यागमाधित ।

मयकर्मफलत्यागं ततः पुरु यत्नात्मवान् ॥ ११ ॥

अथ if कर्तुं this अधि even भगवत् incapable अमि art, कर्तुं to do, मय याम् my I ja आधित is doing मय कर्म कर्म त्यागं all action fruit renunciation ततः then पुरु do यन् भावयाम् controller's mind

11 If thou art incapable even to do this, then resorting to my Yoga and controlling the mind, do thou renounce the fruit of all actions.

If one is unable even to perform good actions for the sake of the Lord as mentioned in the last verse, he should engage himself in the Yoga of unattachment by renunciation of action fruits and control of mind. This is called *Saṁhya* (Knowledge) Path.

त्रेयो हि ज्ञानमभ्यासात्ज्ञानाद्ध्यानं विशिष्यते ।

अभ्यासात्कर्मफलत्यागस्त्यागाच्छान्तिरनवरम् ॥ १२ ॥

अथ supreme, हि for, ज्ञान knowledge अभ्यासात् from practice, ज्ञानात् from knowledge, ध्यान contemplation,

विशिष्यते is great, ध्यानात् from contemplation, कर्म-फल-त्याग action-fruit-renunciation, त्यागात् from renunciation, शान्तिः peace, अनन्तरं instant

12 Supreme is *Gyana* (knowledge) from *Yoga Abhyasa* (contemplation practice) and great is *Dhyana* (contemplation) from *Gyana* (knowledge). There is *Tyaga* (renunciation) of action fruits from *Dhyana* (contemplation) and instant peace from *Tyaga* (renunciation).

This verse sums up the cause, effect and bliss' of the four ways of adoration described in the last four verses 8 to 11

Yoga Abhyasa, (contemplation practice) gives rise to *Gyana* (knowledge or devotion) and *Gyana* (devotion) results in *Dhyana* (contemplation) and they are both supreme and blissful. Again *Dhyana* causes *Tyuga* (renunciation) of action fruits (*Sankhya* unattachment) and this *Tyaga* produces instant peace. Similarly performance of good action or one's duty also leads to success and knowledge and thereby to devotion and contemplation etc. Therefore all the four paths of devotion, contemplation, good action and unattachment are supreme and lead to bliss, and a person following any of them according to his nature attains to the Supreme Goal.

(3) THE CHARACTER OF A DEVOTEE (13-20).

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहकारः समदुःखसुखः क्षमी ॥ १३ ॥

अद्वेषा non hater, सर्व भूतानां of all beings, मैत्रः friendly, करुण compassionate, एव verily, य and, निमग्न without selfishness, निर्द्वेषार without egoism, सम दुःख सुखः equal in pleasure pain, क्षमी for ever

13 Non hater of any being, friendly, compassionate, without selfishness and egoism, equal in pleasure and pain and forgiving—

This verse is connected with the next one and shows the character of a devoted *Yogee* as hating no one (benefactor of all mankind), friendly (helper of all), compassionate (treating all with kindness and sympathy) without egoism (having no conceit and vanity), without selfishness (having same regard for others as for himself) equal in pleasure and pain (without attachment and desires for enjoyment) and forgiving (overlooking the faults of others and not too exacting)

सन्तुष्ट मन्तत योगी यतात्मा दृढनिश्चयः ।

मय्यपितमनोबुद्धिया मे भक्त स मे प्रिय ॥ १४ ॥

सन्तुष्ट contented मन्तत ever योगी *Yogee* यत आत्मा control-
ler of mind दृढ निश्चय of firm resolution, मयि in me,
अपि न मन बुद्धि resigning mind intellect, य who, मे my,
भक्त devotee सः he, मे my, प्रिय dear

14 And the *Yogee*, who being ever contented, mind controlled, of firm resolution and resigning the mind and intellect into me is my devotee, is dear to me

The person described in the last verse having no desires and disdains, controlling the sense organs, of steady intellect and engaging his mind and heart in the Lord, is regarded as the devoted *Yogee* and attains to the Supreme Goal Cf *Bhagawata* III 27 8

यदृच्छयाऽलब्धेन सन्तुष्टो मितभुङ्मुनि ।
विविक्तशरण शान्तो मैत्र करुण आत्मवान् ॥

To be content with unsought gain, to take fixed food, to be a sage to take exclusive refuge to be calm, to be freed, to be kind and to restrain the mind are the characteristics of a devotee

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षमिर्षभयोद्वेगैर्मुक्तो यः स च मे प्रिय. ॥ १५ ॥

यस्मात् from whom न not, उद्विजते is distressed, लोक world लोकात् from world, न not, उद्विजते is distressed, च and, य who, हर्ष-अभिर्ष-भय-उद्वेगै from pleasure-anger-fear-evil, मुक्त freed, य who न he, च and, मे my, प्रिय dear

15. From whom the world is not distressed and who is not distressed from the world and who is freed from pleasure, anger, fear and evil, he is dear to me

The person who does not hate and is not hated by the world but lives and acts for its good without attachment to any pleasure and pain, is a great devotee of the Lord Cf *Mahabharata* XII 21 4 —

न विभेति यदा चायं यदा चाहमास विभ्यति ।

वामद्वयी च गतिरतदाऽस्मान् च पश्यति ॥

When he fear no one and is not feared by any one, and is freed from desires and disdains then he see the *Atma*

आपेक्ष शुचिदक्ष उदासीनो गतः यय ।

सर्वारम्भपरित्यागा यो मद्भक्त स मे प्रिय ॥ १६ ॥

अनपेक्ष without desires, शुचि pure दक्ष clever, उदासीन unconcerned गतः freed from pain, सर्व आरम्भ परित्यागा all undertaking renouncer य who मद्भक्त my devotee, स that, मे my, प्रिय dear

16 Who is without desires pure clever unconcerned, free from pain renouncer of all undertakings, that devotee of mine is dear to me

A person who is free from desires of pure heart, intelligent, having no anxieties for anything, free from all troubles, and having no attachment with any action but performing it as a duty, is a devotee and attains to the Lord

या न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

शुभाशुभपरित्यागी भक्तिमान्य स मे प्रिय ॥ १७ ॥

य who, न not, हृष्यति rejoices, न not, द्वेष्टि hates न not, शोचति grieves न not, काङ्क्षति desire, शुभ अशुभ परित्यागा of good evil renouncer भक्तिमान् devotee, य who, स he मे my, प्रिय dear

17. Who neither rejoices nor hates nor grieves nor desires and who is the renouncer of all good and evil, that devotee is dear to me

A person renouncing all pleasures and pain, desires and disdain etc and having no attachments for any worldly objects and thus remaining calm and steady and indifferent to all the bodily affairs and incidents is a devotee of the Lord Vide *Gita* V 20 Cf *Adhyatma* II 6—59

यो न द्वेष्टद्विप्रं प्राप्य प्रिय प्राप्य न हृष्यति ।

सर्वं मायेति निश्चित्य त्वा अजेत्तन्मनोगृहम् ॥

Who on finding the unpleasant hates not nor on finding the pleasant desires not and who by regarding all as an illusion adores thee alone, his mind is thy abode.

समः शत्रौ च मित्रे च तथा मानापमानयो ।

शीतोष्णसुखदुःखेषु समः सङ्गविवर्जित ॥ १८ ॥

सम equal, शत्रौ in foes, च and, मित्रे in friend, च and, तथा and, मान-अपामनयो in honour dishonour, शीत-उष्ण-सुख-दुःखेषु in cold-heat-pleasure-pain, सम equal, सङ्ग-विवर्जितः attachment-freeed

18. One equal to friend and foe, in honour and dishonour, equal in cold and heat, pleasure and pain and freed from attachment

This verse is connected with the next one and it shows the character of a person of steady and equal

mind, free from attachments and ever remaining calm and unaffected by good and evil events of life as friend and foe, honour and dishonour, cold and heat and pleasure and pain etc

तुल्यनिन्दास्तुतिमौनी सन्तुष्टो येन क्वचिद् ।

अनिकेत स्थिरमतिर्भक्तिमामे प्रिया नर ॥ १९ ॥

तुल्य निन्दा स्तुति equal in abuse praise, मौनी silent, स तुष्ट content येन by what, क्वचित् anything अनिकेत homeless, स्थिरमति of firm conviction भक्तिमां devoted मे my, प्रिय dear नर man

19 And who is equal in abuse and praise, silent, content with anything, homeless, and of firm conviction, that devoted man is dear to me

The person described in the list is indifferent to praise and abuse, silent (concealing secrets), content with whatever he gains, and having no distraction in the way of home etc and of steady intellect i.e. a person of steady and unattached mind having no cares and anxieties is a supreme devotee of the Lord and attains to Supreme Goal

ये त धर्म्यमृतमिदं यथोक्तं पर्युपासते ।

श्रद्धधाना भक्तपरमा भक्तास्तस्ताव मे प्रिया ॥ २० ॥

ये who, तु but धर्म्य अमृत knowledge nectar, इदं this, यथा वक्तु is described पर्युपासन attain, श्रद्धधाना full of faith, भक्तपरमा me supreme holders भक्ता devotees, ते they, अतीव exceedingly, मे my, प्रिया dear

20 But who full of faith and holding me supreme attain to this nectar of knowledge as described (here), those devotees are exceedingly dear to me.

The persons who follow the nectar like teaching of devotion path as described in this chapter by engaging their minds in the Lord with faith and holding him as all in all, are regarded as the highest devotees Of *Bhagavata* III 25 19 -

न यज्यमानया भक्त्या भगवत्यखिलात्मनि ।

मदृशोऽस्ति शिव यथा योगिनां ब्रह्मविद्भ्ये ॥

For attainment of *Brahma*, the *Yogees* have no better path than to engage in *Atma Yoga* with devotion

Thus ends chapter XII called the Devotion *Yoga*.

CHAPTER VIII

BODY AND SOUL

The first part (chapters I to VI) dealt with *Karma Yoga* (action path) the second part (chapters VII to XII) with *Upasana* (adoration and devotion) and the third part (chapters XIII to XVIII) after describing the characteristics of *Atma* and the qualities of nature, now treats of *Gyan* and (knowledge and renunciation) showing how to acquire the *Atma* knowledge and renounce the qualities of nature and thereby attain to liberation and supreme bliss.

This chapter VIII treats of the character and distinction of *Kshetra* and *Kshetragya* (body and soul) and teaches how to attain to one and be freed from the other. It deals with the following subjects —

- (1) *Kshetra* and *Kshetragya* (body and soul) 1—4
- (2) elements modifications and qualities of *Kshetra* 5—11,
- (3) *Kshetragya* and its character 12—18, and
- (4) Character of both Nature and Soul 19— 4

1 KSHETRA AND KSHETRAGYA (1—4)

श्रीभगवानुवाच ।

इदं शरीरं कौंतेय क्षेत्रमित्यभिधीयते ।

यत्तज्ज्ञो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विद् ॥ १ ॥

इदं this, शरीरं body, कौन्तेय Arjuna, क्षेत्रं field, इति thus, अभिधीयते is called, एतत् this, यः who, वेत्ति knows, तं him, प्रातु call, क्षेत्र-ज्ञः field-knower, इति thus, तत्-विद् that-knower.

1. The Lord said Arjuna ! this body is called *Kshetra* and who knows this, its knowers call him "*Kshetragya*"

The body is called a field (*Kshetra*) because it is the place of sowing seed of action and bearing of fruits as pleasure and pain, and the *Atma* (Soul) is called the knower of the field (*Kshetragna*) by the wise as it dwells in the body, witnesses its actions and enjoys its fruits as pleasure and pain and is the lord of it Cf *Mahabharata* XII 351 6

क्षेत्राणि हि शरीराणि बीजं चापि शुभाशुभम् ।

तानि वेत्ति स योगात्मा तत् क्षेत्रज्ञ उच्यते ॥

The body is the field and its good and bad actions are the seeds and the *Yogee* that knows it is called the *Kshetragna*

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ २ ॥

क्षेत्रज्ञ field knower, च and, अपि also, मां me, विद्धि know, सर्व-क्षेत्रेषु in all-fields, भारत *Bharata*, क्षेत्र-क्षेत्रज्ञयो of field-field knower, ज्ञानं knowledge, यत् what, तत्-ज्ञानं that-knowledge, मतं regarded, मम my

2 Arjuna ! know me also as the *Kshetragya* in all the *Kshetras* (bodies) and what is the

Knowledge of the *Ashtra* and the *Ashtra*ya is regarded as my knowledge.

The hell is the body or *Ashtra* and the field knower is the *Atma* (soul—the dweller master and witness of the body). The knowledge of the *Ashtra* and *Ashtra*ya is called *Atma* knowledge.

त त्वं यद्यथाहं च यद्विचारि यतश्च यन् ।

स च या यत्प्रमायश्च ते समानेन मे शृणु ॥ ३ ॥

तत् that त्वं field यद्य what अ and, यद्वा what I and, च and, यद्विचारि of what modifications अ यत् from what, च and, यत् what, स ह अ and य who यत्प्रमाय of what character च, च and, तत् that, यत्प्रमाय briefly, मे from me शृणु hear

3 What is that *Ashtra*, of what kind, of what modifications and what is from what, who he is of what character, that thou briefly hear from me

This chapter at first deals with the elements modifications and the knowledge resulting from the *Sattva* qualities of *Ashtra* (nature) from verse 2 to 11 and then proceeds to deal with the *Ashtra*ya (soul) and its character in verses 12 to 14

अविमिश्रदुषा गीतं ध्वनोमिविविधैः प्रथम् ।

ब्रह्मसूत्रवद्दृश्यैष हनुमद्विविचिन्तित ॥ ४ ॥

अविमि by mixed, दुषा by many गीतं sung अविमि by hymn, विविधैः by various, दृश्यम् different, ब्रह्मसूत्रवद्

Thus it is connected with the next verse and shows the 24 elements of body or nature as listed below—
 5 elements or material elements (fire, wind, water, earth and ether) form the body and world; 5 subtle or mental faculties (eg. mind, intellect and unmanifest) as the cause of all creation. It has no organs (eye, ear, nose, tongue and skin forming the five knowledge senses, mouth, hands, feet, genitals and rectum forming the action senses) or the passage or media for use of the 5 sense objects (form, sound, smell, taste and touch). Cf. *Bhagavata* VII—7—2.

यष्टोऽष्टवैश्वानराष्टवै दिग्गुणाः ।

विद्याराशोऽनायासं पुमांसकं समग्रमाह ॥

The wise say that the Nature is eightfold with 8 qualities. It is *Anāyasa* (modificationless) and the Person as witness.

६ । ऋषेः सुखं दुःखं सघातश्चैतना भृतिः ।

एतत्क्षेत्रं समास्य सविकारमुत्पादयत् ॥ ६ ॥

ṛṣaḥ desire, *duḥ* disdain, *sukha* pleasure, *duḥ* pain, *sa* union, *ghāta* intelligence, *eti* restraint, *etana* this, *arṣa* field, *samāsya* briefly, *savikāra* with modification, *utpādayat* called.

6. Desire and disdain, pleasure and pain, union, intelligence and restraint are briefly called the *kṣhetra* with *Vikāras* (modifications).

The 24 elements mentioned in the last verse and the 6 characters mentioned here all constitute nature.

by *Brahma Sootra*-passages, च and, एव verily, हेतुमद्भि by reasons, विनिश्चितै by certain

4. This has been sung by many sages through various and different hymns and through *Brahma-sootra* passages with certain reasons

The knowledge of the field and field-knower called the *Atma* knowledge has been declared by many sages through the various *Vedic* hymns and also demonstrated through the *Brahma Sootra* (*Vedanta Darshana*) with copious and convincing arguments i. e. both the *Vedas* and *Vedanta* treat of this *Atma* knowledge Cf. *Rig Veda* IV 57 1

क्षेत्रस्य पतिना वयं हि तेनेव जयमसि । मामश्वं पोषयित्वा स नो मृडातीदृशे ॥

We pray to the master of the *Kshetra* who like a friend protects our cows and horses

2 ELEMENTS AND MODIFICATIONS ETC OF *KSHETRA* (5 11)

महाभूतान्यहकारो बुद्धिरव्यक्तमेव च ।

इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ ५ ॥

महाभूतानि great elements, अहकारः egoism, बुद्धिः intellect, अव्यक्त unmanifested, एव verily, च and, इन्द्रियाणि sense organs, दश-एक ten-one, च and, पञ्च five, च and, इन्द्रिय-गोचरा sense-objects

5 The (five) great elements, egoism, intellect, unmanifested, 11 sense organs and 5 sense objects

This verse is connected with the next one and shows the 24 elements of body or nature as detailed below—
 5 coarse or material elements (fire, wind, water, earth and sky) as forming the body and world, 3 subtle or mental faculties (ego, intellect and unmanifest) as the cause of all cognition, 11 sense organs (eye, ear, nose, tongue and skin forming the five knowledge senses, mouth, hand, feet, genitals and rectum forming the action senses) as the passage or media for use of the sense objects (form, sound, smell, taste and touch).
Cf. Bhagavata VII—7—22

अष्टौ प्रकृत्योऽवस्थासु च हि तद्गुणाः ।

विकारा योऽश्नाद्यैः पुमानकः समवयात् ॥

The wise say that the Nature is eightfold with 3 qualities, 16 *Vikaras* (modifications) and the Person as witness.

इच्छा द्वेष सुख दुःख सयान्चेतना धृतिः ।

एतत्क्षेत्र समासेन सविकारमुदाहृतम् ॥ ६ ॥

इच्छा desire, द्वेष disdain, सुख pleasure, दुःख pain, सयान् union, चेतना intelligence, धृति restraint, एतत् this क्षेत्र field, समासेन briefly, सविकारं with modification, उदाहृतम् called.

6 Desire and disdain, pleasure and pain, union, intelligence and restraint are briefly called the *Lshetia* with *Vikaras* (modifications).

¹ The 24 elements¹ mentioned in the last verse and the 5 characters mentioned here all constitute nature.

The first 8 are pure forms of Nature, while the 11 senses, 5 objects, and 5 characters as desire and disdain etc are also called products, qualities and *Vikars* (modifications or evils) because they are of changing and perishable nature and attachment to them leads to delusion and bondage. Desire and disdain etc, are the products and qualities of mind and the cause of the illusive world and its consequences.

अमानित्वमदम्भित्वमहिंसा क्षांतिरार्जवम् ।

आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ७ ॥

अमानित्वं pridelessness, अदम्भित्वं nonhypocrisy, अहिंसा nonviolence, क्षांतिः forgiveness, आर्जवं straightforwardness, आचार्य-उपासनं teacher-service, शौचं purity, स्थैर्यं steadiness, आत्म-विनिग्रहः mind-control

7 Pridelessness, non-hypocrisy, non-violence, forgiveness, straight-forwardness, teacher's service, purity, steadiness and mind control

This verse is connected with the next 4 verses and describes the *Sattwa* (good) qualities of nature resulting in knowledge which leads to liberation and Supreme Goal.

(1) **Pridelessness** to be humble and not singing one's own praises

(2) **Non-hypocrisy** not to deceive others by false pretences

(3) **Non-violence**—not to harm and injure others.

(4) **Forgiveness** to overlook the faults of others.

(5) **Straight-forwardness** to be honest, truthful and simple.

(6) Steadiness—to keep the mind stable and calm

(7) Self control—to subdue the mind senses and body

N B—While the faculties in verses 3, 6 and 7 are called elements modifications and qualities respectively, they are all nature and are also spoken of as product, form and character of nature

इन्द्रियार्थेषु वैराग्यमाहकार एव च ।

जममृत्युजराव्याधिदुःखदोषानुदशनम् ॥ ८ ॥

इन्द्रियार्थेषु in sense objects वैराग्य unattachment, अनहकार unegoism, एव verily, च and जममृत्युजराव्याधिदुःखदोषानुदशनम् birth death old age illness pain evil perception

8 Unattachment to sense objects, unegoism and perception of the evil of pain in birth death, old age and illness

This verse also describe the *Sattva* qualities of nature resulting in knowledge

Unattachment to sense objects—to use the sense objects by renouncing their pleasure and pain

Unegoism—not to think and regard the body as soul and all in all

Perception of the evil of pain etc—to realize that birth and death, old age and illness etc are all painful and the body as an evil (bondage) and thereby striving for liberation from this evil Cf *Bhagwatā* (*Mahatmya*)

जराशोकविषाकात्तं रोगमन्दिरमातुरम् ।

दुष्पूर दुर्धरं दुष्टं सदैव धृष्टमंगुरम् ॥

This (body) on account of the fruits of old age and grief is the abode of sickness and cause of pain. It is full of interminable sufferings, wicked, full of evil and perishable in a moment.

असक्तिरनभिष्वगः पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वं मिथ्यानिष्टोपपत्तिषु ॥ ६ ॥

असक्ति unattachment, अनभिष्वग unabsorption, पुत्र-दार-गृह-आदिषु in sons-wife-home-etc नित्यं ever, च and, सम-चित्तत्वं being equal-minded, इष्ट-अनिष्ट-उपपत्तिषु in desired-undesired attainments

9 Unattachment and unabsorption in sons, wife and home etc and ever to keep the mind equal on the attainment of desired and undesired things

This verse also describes the *Sattwa* qualities of nature resulting in knowledge as unattachment from family and home ties, and ever to keep the mind calm, and steady by looking equally on all the good and evil events of life Cf *Bhagawata (Mahatmya) IV 79*

देहेऽस्थिमांसरुधिरेश्मिमति त्यज च जायासुतादिषु सदा ममतां विमुच । पश्यानिश जगदिदं ज्ञानभगनिष्ठ चैराग्ररागरसिको भव भक्तिनिष्ठः ॥

Giving up the pride of body composed of bones, flesh and blood thou shouldst ever renounce attachment in

wife and sons regard this world as perishable in a moment and living the asceticism do they take refuge in devotion

मयि आन्यथागतं भक्तिं चामिच्छामिनी ।

यिनिने उन्मयित्यभरतिजनमसदि ॥ १० ॥

मयि in me च and अन्यथागेन with exclusive contemplation भक्ति devotion, चामिच्छामिनी stable यिनिने दश मयिर्द्व in secluded place dwelling, भरति dislike जनमसदि an 1 ople-crowd

10 Stable devotion in me with exclusive contemplation to dwell in secluded place, and dislike to crowd of people

This verse also describes the *Sattva* quality of nature leading to knowledge

Stable devotion with exclusive Yoga—to firmly devote oneself to the Lord by engaging the whole mind in the contemplation of the Lord and of no other like a faithful wife serving her husband and no one else

Dwelling in seclusion and dislike of crowd—living in solitary places away from cities and towns, to engage in meditation without distraction and temptation, see *Gita* XIV—26 and Cf *Adhyatma* III—1—16 —

मयि सर्वप्रसंगे रामे ह्यन्यथाविधया मतिः ।

जनमशयद्विदुद्देभनिपत्रणम् ॥

प्राकृतजनसघैश्च ह्यरति मयदा मयत् ॥

Engage thy mind exclusively in me *Rama* alone who am the inner soul of all, reside in a secluded place free from the crowd of men and never be attached to the society of the worldly people

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ ११ ॥

अध्यात्म-ज्ञान-नित्यत्वं *Atma*-character-knowledge-ever engaging, तत्त्व-ज्ञानं अर्थ दर्शन essence-knowledge-meaning-seeing, एतत् this, ज्ञानं knowledge, इति thus, प्रोक्त called, अज्ञान delusion, यत् what, अतः from it, अन्यथा opposed

11 Ever engaging in knowledge of *Atma* character, and seeing the meaning of *Tattwa* knowledge. This is called knowledge and what is opposed to it is delusion

Striving to know the supreme character of the *Atma* and the 24 elements of nature as referred to in verse 5 is also a *Sattwa* quality which leads to knowledge. This knowledge of *Atma* and Nature (*Kshetrāgya* and *Kshetra*) constitutes *Atma* knowledge (Vide verse 2) while all else different from, and opposed to this is delusion or of *Unatmic* character

3 KSHETRĀGYA AND ITS CHARACTER (12-18)

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ।

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १२ ॥

ज्ञेयं knowable, यत् what, तत् that, प्रवक्ष्यामि I shall describe, यत् whom, ज्ञात्वा having known, अमृत immortality,

अश्नुते enjoys, अनादिम् beginningless, परं supreme, सः *Brahma*, न not, सः I can, सः that, न not, अयं non being, इत्यतः is called

12 What ought to be known and having known whom one enjoys immortality that I shall describe. He is Supreme *Brahma* beginningless and is called neither being nor non being.

The *Achetrajja* or *Atma* is called worth knowing because by knowing him one attains to liberation from the mortal world. The *Atma* is thus eternal, Supreme *Brahma* and is of both unmanifested and manifested forms i.e. *Atma* is Supreme *Brahma* and is of both embodied and unembodied (qualified and unqualified) forms and by knowing him one is freed from the bondage of the mortal world.

सर्वतः पाणिपाद तत्सर्वतोऽक्षिशिरोमुखम् ।

सर्वतः श्रुतिमलोके सर्वमावृत्य तिष्ठति ॥ १३ ॥

सर्वतः everywhere, पाणिपाद having hands feet, तत् that, सर्वतः everywhere, अक्षिशिर मुखं having eyes heads mouths सर्वतः everywhere श्रुतिमन् having ear लोकं in world, सर्वं all, आवृत्य having covered, तिष्ठति dwells

13 He has everywhere hands and feet, everywhere eyes, heads and mouths and ears and he dwells everywhere in the world by covering all.

The *Atma* is all pervading, the inner soul and life

essence of all and of the universal form Vide *Gita* XI
16 and also Of *Yajur Veda* XXXI 1 —

सहस्रशीर्षा पुरुष सहस्राक्ष सहस्रपात् ।

स भूमि सर्वतस्पृत्वात्यतिष्ठद्गङ्गुलम् ॥

The Person has thousand heads, thousand eyes,
thousand feet and he pervades the whole earth and
dwells in a space of ten digits

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।

असक्तं सर्वभृच्चैव निर्गुण गुणभोक्तृ च ॥ १४ ॥

सर्व-इन्द्रिय-गुण-आभासं all-sense-qualities-illuminator, सर्व-
इन्द्रिय-विवर्जित all-senses-freed, असक्तं unattached, सर्व-भृत् all-
supporter, च and, एव verily, निर्गुण without qualities, गुण-
भोक्तृ quality-enjoyer, च and

14 He is the illuminator of all sense quali-
ties and freed from the qualities, unattached,
supporter of all, without qualities and the
enjoyer of the qualities

The *Atma* is of both manifested and unmanifested
forms, as manifested *Ishwara* (Lord) he is the impeller
(doer) of the qualities of senses (actions), supporter
of beings and enjoyer of qualities (pleasure and
pain), while as unmanifested all pervading *Brahma*, he
is nondoer of actions, unattached and free from all
qualities Of *Mundaka* III 1 1

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिपस्वजाते ।

तयोरेकं पिप्पलं स्वाद्वत्त्यनश्नन्नन्योऽभिचाकशीति ॥

Two friends and companion birds ever dwell together on a tree, one of them enjoys delicious fruits and the other eats nothing but simply sees as a witness.

यदिऽन्तश्च भूतानाम्च यमेव च ।

अमर्त्यात्तदधिमेव दूरं च शान्तिके च तत् ॥ १५ ॥

यदि outside अन्त inside, च and भूतानां of beings चरं immovable चरं moveable एव verily च and सूक्ष्मत्वात् from being subtle अन् that अविश्वं incomprehensible, दूरं far dwelling, च and अन्तरि in near च and तत् that

15 He is inside and outside of beings and also moveable and immovable, from being subtle he is incomprehensible and he is also dwelling far and near

The *Atma* as all pervading is the supporter and protector of all beings of the world, and the whole world (both animate and inanimate) is also his form and manifestation and the *Atma* being subtle and unmanifest is not comprehensible through the sense organs, mind and intellect. He is near to (realized by) the wise (I know) and is distant to (not realized by) the deluded. Cf. *Mundaka* III—1—7

शृङ्गं नदिद्वयमपि स्वरं सूक्ष्माद्य नत्सूक्ष्मतरं विभाति ।

दूरा सुदूरे नदिर्ना तरु च परवत्स्विहैव निहित गुहायाम् ॥

He is of supreme, divine and unthinkable form, and shines as the smallest of the small. He is furthest of all and also nearest of all. He dwells in the heart and is perceived by the wise.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।

भूतभर्तृ च तज्ज्ञेयं असिष्णु प्रभविष्णु च ॥ १६ ॥

अविभक्तं undivided, च and, भूतेषु in beings, विभक्तं divided, इव as, च and, स्थितं dwelling, भूत-भर्तृ beings-supporter, च and, तत् that, ज्ञेय knowable, असिष्णु destroyer, प्रभविष्णु creator, च and

16. He the undivided, dwells in beings as divided, he the knowable, is the creator, supporter and destroyer of beings

The *Atma* is one without another and yet he is the inner soul of all different beings and also the creator, supporter and destroyer of all, see *Gita* XVIII- 20

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।

ज्ञानं ज्ञेयं ज्ञानगम्य हृदि सर्वस्य धिष्ठितम् ॥ १७ ॥

ज्योतिषां of lights, तत् that, ज्योति light, तमस darkness, परं beyond, उच्यते is called, ज्ञान knowledge, ज्ञेय knowable, ज्ञान-गम्य knowledge-attainable हृदि in heart, सर्वस्य of all, धिष्ठित dwelling

17. He is called the light of lights and beyond the darkness. He is knowledge, worth knowing, attainable by knowledge and dwelling in the heart of all.

The *Atma* is the knowledge and destroyer of all delusion and also the inner soul of all Therefore it is only by knowing the *Atma* that one attains to his realization and union, Cf. *Yajur Veda* XXXI 18

यदाहमागुरव महान्मास्त्विदं तमस परितः ।
तमस विदित्वा हिरण्यमुत्तिष्ठन् व या विद्या यनाय ॥

I know the Supreme Person who is of the colour of the Sun beyond the darkness and who I now see crosses beyond the death and there is no other way to I know him

इति क्षेत्र तथा ज्ञानं येन चोक्तं समासतः
मद्भक्त एतद्विज्ञाय मद्भाषायाप्यपद्यते ॥ १८ ॥

इति thus, क्षेत्र field तथा and, ज्ञान I knowledge, यत् knowable च and दत्त described समासतः briefly मद्भक्त my devotee एतत् this विज्ञाय having known, मद्भाषाय for my state, अप्यपद्यते is fitted

18 Thus the *Āchitra* Nature I knowledge and knowable have been briefly described and my devotee having known this is fitted for my state

Nature with its *Vikāras* or modifications has been described in verses 5 and 6 while its *Sattva* qualities resulting in knowledge in verses 7 to 11 and the *Ātma* (knowable) with his character in verses 12 to 17. A devotee by knowing all this attains to the realization and union of the Lord Cf *Bhagawata* III—27—28 —

मद्भक्तः प्रविबुद्धार्थो महत्प्रसादेन भूयसा ।
निश्चयसं स्वसंस्थानं कैवल्याद्यं मदाश्रयम् ॥

My devotee with my kindness having acquired knowledge and my refuge undoubtedly attains to my form and the devotion abiding in me

4 CHARACTER OF BOTH NATURE AND SOUL (10 34)

प्रकृति पुरुष चैव विद्वयनादी उभावपि ।

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥ १६ ॥

प्रकृति nature, पुरुष person, च and, एव verily, विद्धि know, अनादि beginningless उभौ both, अपि also, विकारान् modifications, च and गुणान् qualities, च and, एव verily, विद्धि know, प्रकृति सम्भवान् nature-born

19 Know the Nature and Person both as beginningless and also know the *Vikaras* (modifications) and qualities as born of nature

The *Atma* and Nature are both without beginning and eternal while the *Vikaras* (modifications or transformation qualities) are the product of nature and perishable i.e. the *Atma* is eternal and imperishable while the Nature is also beginningless but of changing or perishable character

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २० ॥

कार्य-कारण-कर्तृत्वे in action-means-performing, हेतु cause, प्रकृति nature, उच्यते is called, पुरुष *Atma*, सुख-दुःखानां of pleasure-pain, भोक्तृत्वे in enjoying, हेतु. source, उच्यते is called

20, Nature is called the cause of action, means and performance, while the *Atma* is called their cause by enjoying pleasure and pain.

Nature is the cause (doer) of all actions, the provider of means (agency) and accomplisher of all performances (effects) while the Person (*Atma*) is called the doer on account of attachment and enjoyment of pleasure and pain : i.e. the nature is the doer of all actions and their agency and the *Atma* is not doer, but it become the doer simply through delusion caused by attachment to pleasure and pain Cf *Bhagavat* VII—7—47 —

कर्मकारमत दही दहनात्मानु रतिना ।

कर्ममिच्छनुते देहयुग्मय रश्मियुक्त ॥

A person performs action through his body and thus assumes the body through his actions, but he does both through delusion

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।

कारण गुणसंगाऽस्य सदस्यो निजमसु ॥ २१ ॥

पुरुष *Atma*, प्रकृतिस्थ nature-dwelling, हि truly, भुङ्क्ते enjoys, प्रकृतिजान् nature born गुणान् qualities, कारण cause, गुण संग qualities attachment, भव्य its सत भवन् येनिजमसु in good evil womb births

21 The *Atma* dwelling in nature enjoys the qualities born of nature and this attachment to qualities is the cause of its births in good and evil wombs

The *Atma* enjoys the qualities (pleasure and pain) on account of its union with body and its attachment to these qualities leads to its bondage with good and evil births (bodies) in the world, i.e. the *Atma* has to undergo

pleasure and pain owing to its embodiment and its attachment to such qualities causes it delusion and thus subjects it to bondage of different sorts of births. Says *Mahabharata* III - 209 31

यथासंभृतसंभार पुनरेव प्रजायते ।
शुभकृच्छ्रभयानांषु पापकृत्पापयोन्येषु ॥

A man obtains birth according to the seed he sows. Performer of good actions obtains good birth and of evil actions evil births.

उपद्रष्टाऽनुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुष परः ॥ २२ ॥

उपद्रष्टा spectator, अनुमन्ता adviser, च and, भर्ता supporter, भोक्ता enjoyer, महा-ईश्वर great-lord, परम-आत्मा supreme-soul, इति thus, च and, अपि also उक्तः called, देहे in body, अस्मिन् in this, पुरुषः person, परः supreme

22. The spectator, adviser, supporter, enjoyer and the great lord of this body is called the Supreme Soul and Supreme Person.

The embodied Soul which is the witness, adviser, supporter, enjoyer and the master of the body is really no other than the Supreme Lord himself also called the Supreme Soul and Supreme Person, etc. Cf. *Mahabharata* XII 187 23.

आत्मा क्षेत्रज्ञ इत्युक्तं सयुक्तं प्रकृतैर्गुणैः ।
तैरेव तु विनिर्मुक्तः परमात्मेत्युदाहृतः ॥

When the *Atma* is united with the qualities of nature, it is called the soul and when it is separate, from these qualities, it is called the Supreme Soul

य एव वेत्ति पुरुष प्रकृति च गुणै सह ।

सर्वथा वर्तमानाऽपि न स भूयोऽभिजायते ॥ २३ ॥

य who, एव thus, वेत्ति I knows, पुरुष *Atma*, प्रकृति nature, च and, गुण with qualities, सह together, सर्वथा all ways, वर्तमान acting अपि even, न not, स he, भूय again, अभिजायत is b in

23 Who thus knows the *Atma* and Nature together with the qualities, he is not born again even by acting in any way

Who knows the character of *Atma*, Nature and qualities as described in the last 4 verses that the nature is the doer of actions and that the *Atma* (Person) is the enjoyer of qualities (pleasure and pain) and that attachment for these qualities leads to delusion and bondage with birth, and therefore performs all his actions without attachment for action fruits, he is thus liberated from the bondage of body for ever, see *Gita* VIII—34 and also Cf *Bhajanata* IV—20—8 —

य एव सतमात्मानमात्मस्थं वेद पुरुष ।

नाज्यत प्रकृतिस्थोऽपि तद्गुणे स मयि स्थित ॥

The person who thus knows the *Atma* as dwelling within himself, he even though dealing with nature is not tainted by its qualities and lives in me . . .

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।

अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥ २४ ॥

ध्यानेन by contemplation, आत्मनि in the soul, पश्यन्ति see, केचित् some, आत्मान *Atma*, आत्मना by self, अन्ये others, सांख्येन by knowledge, योगेन by path, कर्म-योगेन by action-path, च and, अपरे others

24. Some see the *Atma* in their soul by the self through contemplation, some through knowledge path and some through action path.

This verse is connected with the next one and describes 3 ways of realizing the Supreme Lord (*Param-Atma*) in one's own inner soul by one's self (intellect, mind and senses) through (1) contemplation-path (2) knowledge-path and (3) unattached action path

अन्ये त्वेवमजानन्तः श्रुत्वा अन्येभ्य उपासते ।

तेऽपि चातिरन्त्येव मृत्युं श्रुतिपरायणाः । २५ ॥

अन्ये some, तु but, एव thus, अजानन्तः not knowing, श्रुत्वा having heard, अन्येभ्य from others, उपासते adore, ते they, अपि also, च and, अतिरन्ति cross beyond, एव verily, मृत्युं death, श्रुति-परायणा hearing-devotees

25 Some not thus knowing adore me by hearing from others and the devotees of hearing also cross beyond death.

Besides the three paths viz contemplation, knowledge and unattached action paths referred to in the last verse, there is also a fourth i.e. hearing (*Shruti* or *Vedant*

path and the follower of this devotion path also crosses beyond the mortal world : e attains to liberation and supreme bliss

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजगमम् ।

क्षेत्रक्षेत्रज्ञसयोगात्तद्विद्धि भरत ॥ २६ ॥

यावत् whatever, सञ्जायते is born, किञ्चित् any, सत्त्वं being, स्थावर जगम immoveable moveable, क्षेत्र क्षेत्रज्ञ सयोगात् from nature soul union, तद् that, विद्धि know, भरतम् great Bharata, (Arjuna)

26 Whatever being, moveable or immovable is born, know it, O Arjuna ' to be born from the union of nature and soul

The *Atma* in conjunction with or through nature (*Maya*) is the creator of the whole world both moveable and immovable, animate and inanimate or organic and inorganic. See *Gita* XIV—3

सम सर्वेषु भूतेषु तिष्ठन्त परमेश्वरम् ।

विनश्यत्स्वविनश्यन्त यः पश्यति स पश्यति ॥ २७ ॥

सम equal, सर्वेषु in all, भूतेषु in beings, तिष्ठन्त dwelling, परम इश्वरं supreme lord, विनश्यत्सु perishable, अविनश्यत् imperishable, यः who, पश्यति sees, स he, पश्यति sees

27 He sees, who sees the supreme imperishable Lord dwelling equally in all perishable beings

The *Atma* is supreme, imperishable and dwells equally in all beings who are all mortal, and a person realizing such supreme character of the *Atma* as imperish

able, equal and all pervading and the inner soul of the whole world and the beings as perishable, attains to *Atma* knowledge Cf. *Shwetashwatara* VI -II.

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्ष सर्वभूताधिपः साक्षी चेता केवलो निर्गुणश्च ॥

One Lord is hidden in all beings, is all pervading and the inner soul of all He is the spectator of actions, dwells in all beings and is witness, illuminator and without qualities

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥ २८ ॥

समं same, पश्यन् seeing, हि for, सर्वत्र everywhere, समवस्थितं, equally dwelling, ईश्वर lord, न not, हिनस्ति destroys, आत्मना by self, आत्मान soul, तत then, याति attains, परां supreme, गति goal

28 Seeing the same Lord dwelling equally everywhere and not destroying the soul by the self, he then attains to Supreme Goal

A person seeing the *Atma* as dwelling equally everywhere, becomes equal seer or of equal and steady intellect and self controller, and such controlled self is said to be a friend and not an enemy and destroyer of the *Atma*, see *Gita* VI 5 and 6

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ २९ ॥

प्रकृत्या by nature, एव alone, च and, कर्माणि actions

क्रियमाणानि performed, सर्वत्र everywhere य who, पश्यति sees, तथा and, आत्मान soul, भक्तार nondocr, स he पश्यति sees

29 He sees, who sees the actions as performed by nature alone every where and the soul as nondocr

One who looks upon nature as the doer of all actions through its qualities and the *Atma* as non doer but as a mere witness of actions he attains to *Atma* knowledge Cf *Mahabharata* V—39—1 —

अनीधराऽयं पुरुषा भवामवे सुप्रयोता दारमयी यापा ।
धात्रा तु दिष्टस्य वशं कृताऽयं ॥

The man is not the creator of his good and evil conduct He is like a puppet worked with a string. The creator has placed the man under the control of his fate

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्मसम्पद्यते तदा ॥ ३० ॥

यदा when, भूत पृथक् भाव beings of different form, एक स्थं one dwellin, अनुपश्यति sees, तत that, एव alone, च and, विस्तार extension, ब्रह्म *Brahma*, सम्पद्यते attains, तदा then

30 When he sees the 'beings of different forms dwelling in one only and from that the extension (universe), then he attains to *Brahma*

One Lord is in all beings and all beings are in the Lord or the Lord is all pervading and the inner-soul of all, and the whole world is the manifestation and creation

of the Lord i.e. a person realizing the supreme character of the Lord as all in all attains to *Brahma* or Supreme Goal Cf. *Kathaballī* II 2 12

एकं ब्रह्म सर्वभूतान्तरात्मा एक रूप बहुधा ग करोति ।

तमात्मा रथ येऽनुपश्यन्त धीरास्तेषां सुख भाव्यते नेत्रेषाम् ॥

The one controller is the inner soul of all beings and from one form he creates a great many. The wise who see him seated in themselves attain to eternal happiness and no others

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३१ ॥

अनादित्वात् from being without origin, निर्गुणत्वात् from being without qualities, परमात्मा supreme soul, अव्ययं this, अव्यय imperishable, शरीर-स्थ body-dwelling, अपि even, कौन्तेय Arjuna, न not, करोति acts न not, लिप्यते is tainted

31 This Supreme *Atma* from being without origin and without qualities is imperishable and even by dwelling in body, O Arjuna! it acts not and is not tainted

The *Atma* is eternal and therefore it is imperishable and being free from the qualities which cause all actions and action fruits, the *Atma* is really not the doer of actions and is not attached to action fruits Cf.

Bhagawata III 27—1

प्रकृतिस्थोऽपि पुरुषो नाज्यते प्रवृत्तैर्गुणैः ।

अविकारादकर्तृत्वान्निर्गुणत्वाज्जलाकवत् ॥

The *Atma* even by dwellin_g in nature (body) is not tainted as the sun by water. It is non-doer, changeless and unattached to qualities.

यथा सधगत सौदम्यादाकारा नापलिप्यते ।

सर्वत्रावस्थितो दहे तथात्मा नोपलिप्यते ॥ ३२ ॥

यथा as, मधगत all pervadin_g, सौदम्यात् from subtilty, आकाश ether, न not, उपलिप्यत is tainted, सर्व अवस्थित every where dwelling, दहे in body, तथा so, आत्मा soul न not, उपलिप्यत s tainted

32 As the all pervading ether owing to subtilty is not tainted, so the *Atma* dwelling every where in the body is not tainted

The ether pervades and fills up the whole universe but still on account of its fine and pure character it remains untainted or separate from the other, so the *Atma* dwells in all bodies but owing to its freedom from qualities it really remains untainted or unattached from all actions and action's fruits. It is only through delusion and association with the body that the *Atma* appears to be the doer and enjoyer of fruit. Vide *Gita* IX—6 also Cf. *Adhyatma* I—5—56 —

आकाशवत् सर्वत्र बहिरंगतोऽमलः ।

असंगः स्थूलो नित्यः शुद्धः बुद्धः सदस्यः ॥

As the ether everywhere within and without is untainted, so art thou unattached, immovable eternal, 'pure, knowing, true and imperishable

यथा प्रकाशयत्येकः कुत्स्नं लोकमिमं रविः ।

क्षेत्र क्षेत्री तथा कुत्स्नं प्रकाशयति भारत ॥ ३३ ॥

यथा as, प्रकाशयति illumines, एक one, कुत्स्न whole, लोक world, इम this, रवि Sun, क्षेत्र body, क्षेत्री *Atma*, तथा so, कुत्स्न whole, प्रकाशयति illumines, भारत *Bharata*

33. As the one Sun illumines this whole world, so does the *Atma* illumine the whole body.

As only one Sun lights up the whole world, so one *Atma* alone is the life essence, impeller and supporter of the whole universe as his body *Ch. Shrutashwara* V 4

सर्वा दिश ऊर्ध्वमधश्च तिर्यक् प्रकाशयन् भ्राजते यद्वन्द्वान् । एव स देवो भगवान् वरेण्यो योनिस्त्रिभावानधितिष्ठत्येक ॥

As the Sun illuminates all sides, up and down and middle, so does one worshipable God rule over all the beings

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ ३४ ॥

क्षेत्र-क्षेत्रज्ञयो of *Kshetra-Kshetragya*, एव thus, अन्तरं distinction, ज्ञान-चक्षुषा by knowledge-eye, भूत-प्रकृति-मोक्षं beings-nature-freedom, च and, ये who विदुः know, यान्ति attain, ते they, परं supreme

34 They who thus know the distinction between the *Kshetra* and *Kshetragya* with the knowledge eye, attain to freedom from the nature's

being (world) and to the Supreme (Person)

The men who acquire the knowledge of the character and distinction of Nature and the *Atma* as described in this chapter, are liberated from the bondage (world) of the one and attain to the union of the other.

Cf *Bhagawata* V—11—1)

न यावन्नां तनुञ्जरे द्र विधय माया व्युनोदयन ।

विमुक्तमना विपश्यन्पतेना उदात्मनश्च भ्रमतीह तावत् ॥

O King, so long as the embodied being does not know the *Atma* truth, by acquiring knowledge crossing of delusion abandoning all qualities, and conquering desires etc. the incarnate till then he wanders about

Thus end chapter VIII called *Ashetra Ash rāgya*

CHAPTER XIV.

THE THREE QUALITIES

This chapter describes the three qualities of nature and deals with the following points

- (1) The knowledge of the qualities 1 5 ,
- (2) The character and fruit of qualities 6 18 , and
- (3) The crossing of the qualities 19 27

1 KNOWLEDGE OF QUALITIES (1-5)

श्रीभगवानुवाच ।

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।

यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १ ॥

परं supreme, भूय again, प्रवक्ष्यामि I shall describe, ज्ञानानां of knowledges, ज्ञानं knowledge, उत्तम best, यत् which, ज्ञात्वा having known, मुनयः sages, सर्वे all, परां supreme, सिद्धिं success, इत from here, गता attained

1 The Lord said I shall describe again the supreme and the best of knowledges, having known which all the sages from here have attained to supreme success

The knowledge of qualities is called the highest knowledge and cause of liberation (1) because by knowing the character and effect of qualities one is enabled to avoid the *Raja* and *Tama* qualities of attachment and

delusions and to engage in the Sattvic quality of good conduct and thereby attain to knowledge of the Lord and (2) because the qualities of nature (pleasure and pain) are the cause of bondage and delusion and by erasing bond or abandoning of these qualities through unattachment and self-control one attains to liberation and supreme bliss. It was through this knowledge of the qualities that the sage (seekers of the Lord) were enabled to attain to knowledge liberation and Supreme Goal.

इदं ज्ञानमुपाधित्य मम साधर्म्यमागता ।

सर्वेऽपि तपजाय त प्रलये न व्यथन्ति च ॥ २ ॥

इदं this part knowledge, उपाधित्य having acquired मम my, साधर्म्य realization आगता attained सर्व in creation, अपि also स not तपजायन्त are born प्रलये in dissolution न not व्यथन्ति are distressed च and

2 Those who have attained to my realization by acquiring this knowledge, are not born at creation and are not distressed at dissolution.

The persons who acquire the knowledge of the character and effect of qualities attain to the Lord as explained in the last verse and they are liberated from the pain of birth and death (creation and dissolution) for ever.

मम यानिमद्द्रव्यं तस्मिन् गर्भं दधाम्यहम् ।

समयं सद्यभूतानां ततो भवति भारत ॥ ३ ॥

मम my यानि: womb, मद्द्रव्यं great Brahma, तस्मिन् in that, गर्भं conception, दधामि I have, अहं I, समयं birth,

सर्वभूतानां of all-beings, तत्. from it, भवति becomes, भारत
Bharata

3. The great *Brahma* (Nature) is my womb and in that I give conception and from it, O Arjuna ! is the birth of all beings

The great *Brahma* (mighty Nature) like a faithful and devoted wife is quickened or impregnated by the Lord with the three qualities which are the cause of the creation of all beings i.e. the whole world (moveable and immoveable) is created by union of the Lord with Nature

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ ४ ॥

सर्व-योनिषु, in all-wombs, कौन्तेय Arjuna, मूर्तय images. संभवन्ति are born, या what, तासां of them, ब्रह्म *Brahma*, महद् great, योनि mother, अह I, बीज प्रद seed-giver, पिता father

4 Arjuna ! whatever beings are born in all wombs, the great *Brahma* (nature) is their mother and I am the seed giving father

The whole world consisting of many and different kinds of beings are created by the Lord as father in conjunction with the nature as mother, see *Gita* XIII 26 and *Of Bhagawata* IV 11 26

एष भूतानि भूतात्मा भूतेशो भूतभावन ।

स्वशक्त्या मायया युक्तः सृजत्यति च पाति च ॥

Being united with his powerful Maya the Lord as the soul, master and protector of beings, is the creator and supporter of all.

मयैव रजस्तम इति गुणा प्रकृतिसमया ।

निबध्यन्ति महाबाहा दृष्टे देहिममण्यम ॥ ५ ॥

मयैव *Sattva* रज *Raja* तमः *Tama* इति the गुणा quali-
ties प्रकृतिसमया nature is in मिश्र न kind महाबाहो
mighty armed दृष्टे is I d दृष्टिम् ob I d चरमम् im-
perishable

5 *Sattva* (good) *Raja* (evil), *Tama* (actu-
ation) are the qualities born of nature and O
Arjuna! they bind the irresponsible person with
the body.

As explained in verse 3, the qualities of nature
which are produced by union of the Lord with the
material Nature *Maya* are the cause of creation of all
beings. This creation of beings is caused by the
attachment and delusion of the qualities whereby the
Atma appears to be subjected to the qualities of pleasure
and pain, desire and disdain etc. etc. the qualities
of nature are the cause of bondage (birth and death)
of beings of the world.

2 CHARACTER AND EFFECT OF QUALITIES (6-18)

तत्र सद्य निमग्न्यात्प्रकाशकमनामहम् ।

सुप्रसमेन यद्भानि प्रानमग्न चानघ ॥ ६ ॥

तत्र there, मयैव *Sattva* निमग्न्यात् from being pure
प्रकाशकं bright अनामय unpolluted, सुप्रसमेन with happiness

-attachment, बध्नाति binds, ज्ञान-सगेन with knowledge-attachment, च and, अनघ sinless (Arjuna)

6. There the *Sattwa* from being pure is 'bright and unpolluted and O Arjuna' it binds with attachment to knowledge and happiness.

Of all the qualities *Sattwa* is the best as its character is purity and therefore it engages or attaches the embodied person to knowledge and happiness. Cf

Manusmṛiti XII 27

तत्र यत्प्रीतिसयुक्तं किञ्चिदात्मनि लक्षयेत्

प्रशान्तमिव शुद्धात् सत्त्वं तदवधारयेत् ॥

When the man feels in himself the *Atma* bliss and pure light thus, he should understand it to be *Sattwa* quality

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।

तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ ७ ॥

रज *Raja*, राग-आत्मकं desire-character, विद्धि know, तृष्णा-सग-समुद्भवम् thirst-attachment-born, तत् that, निबध्नाति binds, कौन्तेय Arjuna, कर्म-सगेन with action-attachment, देहिनं embodied

7. Know *Raja* of the character of desire and born with attachment of thirst, and O Arjuna 'it binds the embodied (person) with attachment to action.

The character of *Raja* quality is desire and greed and it causes the embodied person an attachment or inclination to act and move about etc. *Raja* quality never causes attachment, desire and action

तमस्यज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।

प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८ ॥

तम *Tama* तु and, अज्ञानजं delusion born, विद्धि know, मोहनं deluder, सर्व देहिनां of all embodied प्रमाद भालस्य निद्राभि with forgetfulness idleness sleep, तन् that, निबध्नाति bind, भारत *Bharata*

8 Know the *Tama* is born of delusion and deluder of all the embodied and O Arjuna ! it binds with forgetfulness, idleness and sleep

The character of the *Tama* quality is delusion and it inclines the embodied person towards evil, etc. The *Tama* quality makes one forget himself and deluded to one's superior character Cf *Mahabharata* III—212—5 —

अविद्यादुहला मूढं वमसाला विवचन ।

दुष्टं पीकस्तमाध्यस्तं सक्राधस्वामयालस ॥

Tama quality leads to ignorance, stupidity, sleep, turning of the senses in evil path, anger and growth of idleness

सत्यं सुखे सज्जयति रजं कर्मणि भारत ।

ज्ञानमावृत्य तु तमं प्रमादं सज्जयत्युत ॥ ९ ॥

सत्य *Sattwa*, सुखे in happiness, सज्जयति attaches, रज *Raja*, कर्मणि in action, भारत *Bharata*, ज्ञान knowledge, आवृत्य having covered, तु and, तम *Tama* प्रमाद in forgetfulness, सज्जयति attaches, वत again

9. *Sattwa* attaches to happiness and *Raja* to action but O Arjuna! *Tama* by covering the knowledge attaches one to forgetfulness again

This verse sums up the attachment character of the 3 qualities as described in the last three verses viz, *Sattwa* to happiness, *Raja* to action (enjoyment of sense objects) and *Tama* to forgetfulness (delusion) of the self. So says *Mahabharata* III—212 4

सोऽहम्भक्त तमस्तथा रज एवा प्रवृत्तकम् ।

प्रकाशयदुल्लस्यं सत्त्वं ज्ञाय इतोऽच्यते ॥

The character of *Tama* quality is delusion, of *Raja* action and *Sattwa* being illuminating is the best.

रजस्तममशान्तिभिर्य सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १० ॥

रज *Raja* तम *Tama*, च and, अमिभूय having suppressed, सत्त्वं *Sattwa*, भवति is, भारत *Bharata* रज *Raja*, सत्त्वं *Sattwa* तम *Tama* च and एव verily, तम *Tama*, सत्त्वं *Sattwa* रज *Raja* तथा and

10. 'Arjuna' there is *Sattwa* by suppressing of *Raja* and *Tama*, *Raja* by (suppressing) *Tama* and *Sattwa* and so is *Tama* by (suppressing) *Raja* and *Sattwa*.

All qualities do not act together and therefore only one quality predominates and act at one time and the other two are suppressed. Thus during the predominance of *Sattwa* quality *Raja* and *Tama* are

superceded and so is the predominance and supersession of the others i.e. only one quality acts and becomes manifest at one time and the other two become inactive and inert Cf Manusmriti XII—2) —

या यदैवा शरीरे दह माहादेनातिरिच्यत ।

स तदा तद्गुणप्राप्य तं करानि शरीरिणम् ॥

When one quality of nature predominates over the other two in the body, then the person attains to that quality

मघद्वारषु देहेऽस्मि प्रकाश उपजायत ।

ज्ञानं यदा तदा विद्याद्विदुः सत्त्वमित्युत ॥ ११ ॥

मघद्वारषु in all door दह in body अस्मिन् in this, प्रकाश light उपजायत arises, ज्ञान knowledge, यदा when, तदा then विद्यान् should know विदुः predominance, सत्त्वं Sattwa, इति thus, वा then

11 When there arises the knowledge light in all the doors of the body, then know the predominance of Sattwa thus

On the prevalence of Sattwa quality there is the rise of the knowledge light in the body whereby all the impurities of the heart are destroyed and all the sense organs are filled with supreme happiness and bliss Vide Gita V—24 and also Cf Bhagawata XI—25—13

यद्वतरी जयत सत्त्वं भास्वर विशद शिवम् ।

तदा सुखेन युज्यत धमशानादिभि पुमान् ॥

When the light, pure and calm *Sattwa* predominates over the other two qualities, then the man attains to happiness, virtue and knowledge

लोभः प्रवृत्तिराश्रमः कर्मणामशमः स्पृहा ।

रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १२ ॥

लोभ greed, प्रवृत्ति activity, आश्रम undertaking, कर्मणा of actions, अशम restlessness, स्पृहा desire, रजसि in *Raja*, एतानि these, जायन्ते are born, विवृद्धे in predominance, भरत-ऋषभ *Bharata*-great.

12. Greed, activity, undertaking of actions, restlessness and desire arise, O Arjuna! on the predominance of *Raja*

The predominance of *Raja* quality causes desire and activity and restlessness of all sorts Cf *Bhagawata* XI 25 17

विकुर्वन् क्रियया चाधीरनिवृत्तिश्च चेतसाम् ।

गात्रास्त्रास्थ्य मनो आंत रज एतैर्निशामय ॥

During the predominance of *Raja* the man is tormented by action impulse, restlessness, his senses wander about and his mind wavers

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।

तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १३ ॥

अप्रकाशः darkness, अप्रवृत्ति inactivity, च and, प्रमादः forgetfulness, मोह delusion, एव alone, च and, तमसि in *Tama*, एतानि these, जायन्ते are born, विवृद्धे in predominance, कुरु-नन्दन *Kuru's*-delight (Arjuna).

13 Darkness, inactivity, forgetfulness, and delusion alone arise in the predominance of *Tama*, O Arjuna!

The predominance of *Tama* quality causes darkness (delusion), loss of activity (indolence), forgetfulness, and destruction i.e. the prevalence of *Tama* causes death and confusion Cf. *Mahabharata* XI—20—15 —

यदा जवद्गजं सार्वं तमो मूढं त्वं जटम् ।
युगपन् शोकमोहादिवं विद्रवा हि सपाञ्चया ।

When the deluding, dulling, and destructive *Tama* predominates over *Sattva* and *Raja* then it attaches the man to ignorance, sleep, cruelty and want

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदो लोकानमलाः प्रतिपद्यत ॥ १४ ॥

यदा when, सत्त्वे in *Sattva* प्रवृद्धे in predominance, तु and, प्रलय dissolution, याति goes देहभृत् body supporter, तदा then, उत्तम विदो of supreme knowers, लोकान् worlds, अमलान् pure, प्रतिपद्यत attains

14 When the body supporter (embodied person) goes to dissolution in the predominance of *Sattwa*, then he attains to the pure worlds of the supreme knowers

When a man dies during the predominance of *Sattwa* quality then he obtains a birth in the family of sages, hermits and wise men Cf. *Mahabharata* III—209—32 —

शुभै प्रयोगैर्देवत्वं व्यामिश्रैर्मानुषो भवेत् ।
मोहनीयैर्वियोनीषु त्वधोगामी च किल्बिषी ॥

Good actions lead to the birth of gods, mixed actions to human birth, dark deeds to low birth and sinful acts to birth of cattle

रजसि प्रलयं गत्वा कर्मसंगिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५ ॥

रजसि in *Raja*, प्रलय dissolution, गत्वा having gone, कर्म-संगिषु in action-attached, जायते is born, तथा and, प्रलीन dying, तमसि in *Tama*, मूढ-योनिषु in deluded-wombs, जायते is born

15 One going to dissolution in *Raja* is born amongst those attached to actions, and so the one dissolving in *Tama* is born in the deluded wombs

When a person dies during the predominance of *Raja* quality, he is born as a human being attached to action and one dying in the predominance of *Tama* quality is born as a beast and cattle, etc

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञान तपसः फलम् ॥ १६ ॥

कर्मण of action, सुकृतस्य of *Sattwa*, आहु they say, सात्त्विकं good, निर्मल pure, फल fruit, रजस of *Raja*, तु and, फल fruit, दुःखं pain, अज्ञान delusion, तमस of *Tama*, फल fruit

16 They say that the fruit of *Sattwic*

action is good and pure, the fruit of *Raja* is painful and the fruit of *Tama* is delusive.

It is said by the wise that the fruit of *Sattvic* action is virtue and purity leading to happiness and knowledge, the fruit of *Raja* is pain caused by attachment and desires and the fruit of *Tama* is delusion caused by evil deed, i.e. *Sattvic*, *Raja* and *Tama* qualities lead to bliss, pain and delusion respectively.

सत्त्वज्ज्ञानं तामसो भवस्तमसो ज्ञानं च ।

अमादमादी तमसा भवताऽज्ञानमेव च ॥ १७ ॥

ज्ञानं from *Sattvic*, *ज्ञानं* is born *ज्ञानं* knowledge, *भवः* from *Raja* *भवः* is born *भवः* verily *च* and *अमादमादी* forgetfulness-delusion, *तमसा* from *Tama* *भवः* born, *अज्ञानं* ignorance *च* verily *च* and

17 Knowledge is born from *Sattva* and greed from *Raja* while forgetfulness delusion and ignorance are born by *Tama*.

This verse is a summary of the characters and effects of the 3 qualities described in the last 6 verses i.e. *Sattvic* causes knowledge and bliss *Raja* desire and restlessness and *Tama* delusion and lethargy.

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्यं तिष्ठन्ति राजसा ।

जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसा ॥ १८ ॥

ऊर्ध्वं upwards, *गच्छन्ति* go *सत्त्वस्थाः* *Sattvic* engaged *मध्यं* in middle, *तिष्ठन्ति* dwell *राजसाः* *Rajasic*, *जघन्यगुण वृत्ति*

स्था low-quality-path-engaged, अधः downward, गच्छन्ति
go, तामसा *Tamasic*

18. Those engaged in *Sattwa* go upward, the *Rajasic* dwell in the middle, while those engaged in the *Tamasic* low quality path go downward.

This verse explains the object of describing the characters and effects of the three qualities so extensively in the last 14 verses. that the *Sattwic* path of good conduct by causing knowledge and bliss leads to the highest world of *Brahma*, and *Rajasic* path of desire and attachment causes bondage with the mortal world, and the *Tamasic* path of evil conduct causes degradation and fall in the lower world, and therefore a person should by suppressing the *Raja* and *Tama* ever follow the *Sattwa* path and thereby attain to knowledge and Supreme Goal Cf *Bhagawata* XI 22 51

सत्त्वसंगादुषीन देवान् रजसा सुरमानुषान् ।

तमसा भूततिर्यक्त्व आमिना यान्ति कर्मभिः ॥

Being deluded by actions they attain by *Sattwa* attachment to sages and gods, by *Raja* to celestials and men and by *Tama* to ghosts and demons

3. THE CROSSING OF QUALITIES (19-27).

नान्यं गुणेभ्यः कर्त्तारं यदा द्रष्टुमनुपश्यति ।

गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १६ ॥

न not, अन्यं other, गुणेभ्यः than qualities, कर्त्तारं doer,

यदा when, दृष्ट्वा I now, अनुपश्यन्ति sees, गुण from qualities, च and, परं beyond वसति knows, मद्भाव my character, स he, अधिगच्छति attains

19 When the knower sees no other doer than the qualities and knows the (one) beyond the qualities, he attains to my character

When the wise man understands that the qualities of nature are the cause of all actions attachment and bondage constituting the world and the *Atma* to be above the qualities and their effects of pleasure and pain etc, then he attains to the *Brahma* character viz., freedom from attachment and supreme bliss
Vide *Gita* III—28

गुणानेतानतात्त्र्यं त्रीन् देही देहसमुद्भवाः ।

जन्ममृत्युजरादु ग्रेविमुक्ताऽमृतमश्नुते ॥ २० ॥

गुणान् qualities, एतान् these, अतात्त्र्य having crossed
त्रीन् three देही embodied नृह समुद्भवान् body born, जन्म
मृत्युजरादु ग्रे from birth death old age pain, विमुक्त freed,
अमृत immortality अश्नुते enjoys

20 Having crossed beyond these three qualities born of the body the embodied person freed from the pain of birth, death and old age enjoys immortality

As explained in the last verse the embodied person by crossing beyond the qualities is freed from the bondage of birth death and old age (the products of

qualities) and then attains to supreme bliss and liberation for ever, says *Mahabharata* XII 9 33

जन्ममृत्युजारव्याधिषेदनाभिरभिद्रुतम् ।

अपारमिव चास्वस्थं मरारं त्यजत सुखम् ॥

When the man crosses beyond the (qualities) unsubstantial world which is full of many kinds of evils of birth, death, old age and pain etc, then he attains to eternal happiness.

अर्जुन उवाच ।

कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।

किमाचारः कथं चेतांस्त्रीन्गुणानतिवर्तते ॥ २१ ॥

कै by what, लिङ्गै by marks, त्रीन् three, गुणान् qualities, एतान् these, अतीत crosses, भवति becomes, प्रभो Lord, कि what, आचार by conduct, कथ how, च and, एतान् these, त्रीन् three, गुणान् qualities, अतिवर्तते crosses.

21 Arjuna said O Lord! by what marks he becomes the crosser of these three qualities and how and by what conduct he crosses beyond these three qualities?

Arjuna wants to know the ways and means of crossing beyond the three qualities and the characteristics of the crosser of qualities i.e., renouncer of pleasure and pain which cause attachment, delusion and bondage to man

श्रीभगवानुवाच ।

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।

न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि कांक्षति ॥ २२ ॥

प्रकाशं light, च and, प्रवृत्ति action, च and मोहं delusion, एव verily, च and, पाण्डय Arjuna, न not, द्वष्टि dislikes, समप्रवृत्तानि moving, न not, निवृत्तानि not moving, कक्षति desires

22 The Lord said—Arjuna ! he neither dislikes the moving of light, action and delusion nor desires their not moving

Light, action and delusion here stand for their cause of *Sattva*, *Raja* and *Tama* qualities and unattachment, renunciation or mental steadiness or self control to the effects of the 3 qualities in the form of pleasure and pain constitutes the cross in the qualities i.e. a crosser of the qualities becomes unattached and equal and indifferent to the effects of qualities in the form of pleasure and pain

उत्थासीनप्रदासीनो गुणेया न विचाल्यते ।

गुणा वर्तन्त इत्येव प्रोऽवतिष्ठति नेङ्गते ॥ २३ ॥

उत्थासीनश्च as unconcerned, आसीनः seated, गुणे by qualities, य who, न not, विचाल्यते is moved गुणा qualities, वर्तन्ते act, इति thus एव verily, य who अवतिष्ठति becomes steady, न not, नेङ्गते moves

23 Who seated as unconcerned is not moved by the qualities and who thinking that the qualities act becomes steady and moves not—

A person who is not attached to the qualities in the form of pleasure and pain and who regards the qualities

as the cause of all actions and himself as non-doer, is a crosser of the qualities and such a person is not moved and affected by the qualities

समदुःखसुखः स्वस्थः समलोष्टाश्म काञ्चन ।

तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ २४ ॥

सम-दुःख-सुख equal-in pain-pleasure, स्व-स्थ self-possessed, सम-लोष्ट-अश्म-काञ्चन equal-to clod-stone gold, तुल्य-प्रिय-अप्रिय equal-to loved-unloved, धीर steady, तुल्य-निन्दा-आत्म-संस्तुति equal-in abuse-self-praise

24 Equal to pleasure and pain, self-possessed, equal to clod, stone and gold, equal to loved and unloved, steady and equal to abuse and self-praise

This verse is connected with the next one and shows that a crosser of the qualities is unattached and equal in all pairs of opposites as pleasure-pain, good-evil, pleasant-unpleasant, honour-dishonour and of steady mind

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।

सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ २५ ॥

मान-अपमानयोः in honour-dishonour, तुल्य equal, तुल्य equal, मित्र-अरि-पक्षयोः in friend-foe-partisan, सर्व-आरम्भ-परित्यागी all-undertaking-renouncer, गुण-अतीत qualities-crosser, स he, उच्यते is called

25. Equal to honour and dishonour, equal to friend, foe and partisan, and the renouncer of all undertakings is called the crosser of qualities

A person unattached and equal in all good and evil effects of life as honour and dishonour etc , and having no desire for action fruit is a crosser of qualities i.e mental equality to all pleasure and pain and performing of actions without attachment to action fruits constitute the crossing of qualities

मा च योऽव्यभिचारेण भक्ति योगेन सेवते ।

स गुणान्समतीत्येतान्ब्रह्मभूयाय कल्पते ॥ २६ ॥

मं me, च and य who अ भिचारेण with faithful, भक्ति योगेन with devotion *Yoga* सेवते serves स he गुणान qualities, समतीत्य having crossed ब्रह्म भूयाय for *Brahma* state, कल्पते is fitted

26 Who serves me with faithful devotion *Yoga*, he having crossed beyond the qualities is fitted for *Brahma* state

One who worships the Lord with faithful devotion by engaging himself wholly in the Lord alone he crosses beyond the qualities by resigning all actions to the Lord and thus attains to the *Brahma* or Supreme Goal, i.e. one with exclusive devotion of the Lord is also a crosser of the qualities and attains to the supreme *Brahma*

ब्रह्मणो हि प्रतिष्ठाहममृतस्य। यस्य च ।

शाश्वतस्य च धर्मस्य सुखस्यैकात्मिकस्य च ॥ २७

ब्रह्मण of *Brahma*, हि truly प्रतिष्ठा abode, अह I, अमृतस्य of nectar, च and व्ययस्य of unperishable, च and शाश्वतस्य

of eternal, च and, धर्मस्य of truth, सुखस्य of bliss, एकान्तिकस्य exclusive, च and

27. I am truly the abode of *Brahma*, of unperishable nectar, eternal truth and exclusive bliss

The *Brahma* referred to in the last verse is imperishable nectar (eternal knowledge), everlasting truth and exclusive bliss (*sat-chit-anand*) or all knowledge, all truth and all bliss, and such *Brahma* is the Lord himself

Thus ends Chapter XIV called the Three Qualities

CHAPTER XV

THE SUPREME PERSON

This Chapter describes the characteristics of the world and the embodied soul (*Itia*) and shows the way of liberation from the one and attainment of the other. It deals with the following subjects —

- (1) The *Banyan* like world and its nature 1—6 ,
- (2) The characteristics of the *Atma* or the inner soul of all 7—11, and
- (3) The *Itma* and *Paramatma* 12—20

1 THE BANYAN LIKE WORLD 1—6

योगवानुवाच ।

ऊर्ध्वमूलमधःशाखमप्यस्य प्रादुश्यम् ।

छासि यस्य पणानि यस्त वेद स वेदवित् ॥ १ ॥

ऊर्ध्व-मूल above root अधः शाख below branches, अप्यस्य
[banyan प्रादु they say, अयस्य ever lasting, छासि Ieda,
यस्य whose पणानि leaves, य who त 12, यद I nows, स he,
वेद वित् Ieda I nows]

1 The Lord said — They say that the ever lasting Banyan tree is of the root above, branches below, whose leaves are the *Vedas* and who I nows it is the *Veda* knower

This verse compares the world to a banyan tree and says that like that tree the world is very old and ever lasting, that it has its root (origin) in the Lord above,

and that its branches are the beings below and that its leaves are the *Vedas* which teach the knowledge of *Brahma*, the character of the world and how to be freed from the one and attain to the other, and that the knower of the world is the *Veda (Brahma)* knower and thereby attains to liberation, realization of the Lord and supreme bliss

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।

अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥

अध low, च and, ऊर्ध्व high, प्रसृता spread, तस्य its, शाखा branches, गुण-प्रवृद्धा qualities-nourished, विषय-प्रवाला object-buds, अध low, च and, मूलानि roots, अनुसन्ततानि stretched, कर्म-अनुबन्धीनि action-bondage, मनुष्य-लोके in human-world

2 Its branches are spread high and low nourished by qualities and with buds of objects and its lower roots are stretched with action bondage in the human world.

Like the high and low branches of a banyan tree, the world is inhabited by good and evil beings, and like the qualities and buds of that tree the world grows and is maintained by its actions and action fruits (pleasures of sense objects) and that like the spreading and stretching of the supplementary lower roots of the same tree this human world also continues and spreads about with action bondage of attachment and delusion

न रूपमस्येह तथोपलभ्यते नान्नो न चादिर्न च सम्प्रतिष्ठा ।

अथ तथमेनं सुविरुद्धमूलमनङ्गशस्त्रेण दृढेन क्षित्वा ॥ ३ ॥

न not, रूपं form, अस्म्य its इह here, तथा so, उपलभ्यत is found, न not, अन्त end, च and, आदि beginning, न not, च and, सप्रतिष्ठा existence, अश्वत्थ banyan, णं this, सुविहङ्ग मूलं firmly rooted, अस्मि शस्त्रेण with unattachment weapon, दृष्टेन strong, छिन्ना having cut

3 Its form is not so found here, nor its beginning, existence, and nor end Having cut this firmly rooted banyan tree with the strong weapon of unattachment

This verse is connected with the next one and shows that the people do not understand the form and character of the world as depicted in verse 1 nor the causes of its growth and maintenance as mentioned in verse 2, nor the means of its destruction which is attained by unattachment to action fruit like the cutting of the roots of a tree with a sharp sword i.e., a person on acquiring the knowledge of the world obtains liberations from its bondage through unattachment to action fruits (pleasure and pain)

तत पद तत्परिमाणितव्य यस्मि गता न निवर्तति भूय ।

तमेव चाद्य पुरुष प्रपद्ये यत प्रवृत्ति प्रसृता पुराणा ॥ ४ ॥

तत than, पद abode, तत् that, परिमाणित य should be sought, यस्मिन् in which गता gone, न not, निवर्तति return, भूय again, तं that, एव alone, च and, आद्य primal, पुरुष person, प्रपद्ये I go, यतः from which, प्रवृत्ति world, प्रसृता spread, पुराणी ancient

4 Then that abode should be sought after in which having gone they return not again thinking

"I go to that Primal Person from which has spread the ancient world "

After realizing the form and character of the world and destroying all attachment for it as described in the last verse, a man should strive to attain to the supreme Lord, by reaching whom one is liberated from the world for ever as he is the primal cause and origin of the whole universe

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।

द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छन्त्यमूढा पदमव्यय तत् ॥ ५ ॥

निर्मान-मोहा freed from egoism-delusion, जित सङ्ग-दोषाः conquering-attachment-evil, अध्यात्म-नित्या *Atma* knowledge-ever engaged, विनिवृत्त-कामा destroying-of desires, द्वन्द्वै from pair of opposites, विमुक्ता. freed, सुख-दुःख-संज्ञै from pleasure-pain-names. गच्छन्ति obtain, अमूढा undeluded, पद abode, अव्यय imperishable, तत् that

5 Freed from egoism and delusion, conquering the evil of attachment, ever engaged in, *Atma* knowledge, destroying the desire and freed from the pair of opposites of the names of pleasure and pain, the undeluded attain to that imperishable abode

The supreme Lord described in the last verse as the origin of the world and cause of liberation is attained by destruction of attachments through discarding of egoism and delusion, abandoning of desires and renouncing

of the pair of opposites as pleasure and pain and acquiring of knowledge through ever engagement in *Atma* knowledge

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तते तद्भाम परम मम ॥ ६ ॥

न not, सूर्य that, भासयत illumines सूर्य sun न not, शशाङ्क moon न not पावक fire, यद् which गत्वा having attained, न not, निवर्तते return, तद् that, भाम abode, परम supreme, मम my

6 That the sun illumines not, nor the moon nor fire, and having attained which they return not that is my supreme abode

The imperishable abode referred to in the last verse is the most supreme and highest of all places and by reaching there one is liberated from the world for ever, see *Gita* VIII—21 and also Cf. *Bhagavat* IV—9—20 —

ततो गतामि तत्स्थानं मयलाकनमस्कृतम् ।

उपरिष्ठादृषिष्यमस्य यता नावेतते यतः ॥

Thou wilt then go to my abode which is superior to and higher than all other worlds and on reaching which there is no return again

ATMA CHARACTER (7-15)

ममेवाशो जीवलासे जीवभूत सनातन ।

मनः पष्ठानीन्द्रियाणि प्रवृत्तिस्थानि कर्षति ॥ ७ ॥

मम my, एव alone, अश particle, जीव लोके in life world, जीव भूत life being, सनातन eternal मन mind, पष्ठानि six,

इन्द्रियाणि senses, प्रकृत-स्थानि nature-dwelling, ऊर्षन्ति draws.

7. My own particle the eternal life-being in the life-world draws the six mind and senses dwelling in nature

The *Atma* (life soul of beings) is an eternal particle of the Lord himself and on incarnation in the world of beings it assumes a *linga* (subtle) body composed of mind and five knowledge senses out of the 24 elements of nature and with that *linga* body it goes in and out of the coarse body composed of the *Mahabhutas* and then the mind and senses act as impelled by the embodied soul Cf *Bhagawata* XI 4 3.-

भूतैर्यदा पचमिरात्मसृष्ट पुर विराज विरचय्य तस्मिन् ।

स्वाशेन विष्ट पुरुषाभिधानमवाप नारायण आदिदेव ॥

When *Narain* the primal god after creating the body like the world with his five material elements (*Manabhutas*) entered it with his particle, then the Person was born

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।

गृहीत्वैनानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥

शरीर body, यत् when, अवाप्नोति obtains, यत् when, च and, अपि also, उत्क्रामति leaves, ईश्वरः Lord, गृहीत्वा having held, एतानि these, संयाति goes, वायु wind, गन्धान् smell, इव like, आशयात् from flower bed

8. Whenever the Lord obtains or leaves a body, he goes holding them like the wind (carrying) smell from flower buds.

The *Atma* (the embodied soul) while running into or out (migration of birth and death) of the *sthula* (coarse) body, ever carries with it the *Liṅga* (subtle) body composed of the mental and sense faculties in an invisible form like the wind carrying the scent from the flower beds.

Beside the coarse and subtle bodies the embodied soul also has another causal (*Karman*) body which it never leaves till its final liberation from bondage. For these three kinds of bodies see the Preface para 10.

आत्र चक्षु रसन च रसन प्राणमव च ।

अधिष्ठाय मनश्चाय विषयानुपमयत ॥ ८ ॥

आत्र ear चक्षु eye, रसन śīma, च and, रसन tongue प्राण no e, प्य verily, च and अधिष्ठाय having employed, मन mind, च and, अव thus, विषयान् objects उपमयत uses

9 Employing the ear, eye, śīma, tongue, nose and mind, it verily uses the sense objects

The *Atma* as the Supreme Lord is without qualities and non doer and a mere witness of actions. But on account of its union with nature and assuming a body it appears to be the impeller of all the senses as eyes etc., and also as enjoyer of the sense objects, see *Gita* III—27 and also Cf. *Kena* I—2 —

एनपित पतति प्रपित मन केन प्राण प्रथम प्रैति युक्त ।

केनेपित वाचमिमां वदति चक्षु श्रोत्रं क उ दयो युनक्ति ॥

By whom impelled the mind moves, by whom impelled the life first stirs, by whom impelled

there is speech and what god impels the eye and ear etc ?

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥

उत्क्रामन्तं leaving, स्थितं dwelling, वा and, अपि also, भुञ्जानं enjoying, वा and, गुण-अन्वित qualities-surrounded, विमूढा deluded, न not, अनुपश्यन्ति see, पश्यन्ति see, ज्ञान-चक्षुषः knowledge-eyed

10. The deluded do not see it leaving, dwelling, enjoying and surrounded with qualities. The knowledge-eyed see it.

The embodied soul appears constantly leaving one body and entering into another, enjoying action fruits and becoming attached to qualities, (pleasure and pain) but still the deluded beings do not know this *Atma* which is however understood and realized only by the wise endowed with knowledge.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।

यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥

यतन्त exerting, योगिन *Yogees*, च and, एनं this, पश्यन्ति see, आत्मनि in self, अवस्थित dwelling, यतन्तः exerting, अपि even, प्रकृत-आत्मन of uncontrolled-mind, न not, एनं this, पश्यन्ति see, अचेतसः deluded

11. The exerting *Yogees* see it dwelling in themselves but the deluded persons of uncontrolled minds even by exerting see it not.

The *Yogees* (controllers of mind) by striving with

devotion, knowledge, contemplation and actions etc. come to realize the *Atma* is dwelling within themselves but the deluded persons who cannot control their mind even by exerting with means do not attain to *Atma* realization i.e. the *Joga* of unattachment with self control; the only means of attaining to *Atma* realization and Supreme Goal.

यदन्त्यगतं तज्जगत्प्रसवतेऽपि सत् ।

यच्चन्द्रमसि यद्यग्निं तत्तज्जो विद्धि मामहम् ॥ १२ ॥

यत् which, अन्त्यगतं sun entering, तज्जगत् light, जगत् world, प्रसवते illumine, अग्नित् whole, यत् which, चन्द्रमसि in moon, यच्च which च and चन्द्रो in fire, तत् that, तज्ज light, विद्धि I know, मामहम् mine.

12 The light which entering the sun illumines the whole world and which is in the moon and fire, I now that light is mine.

The *Atma* as the inner soul of all is the light of the sun, moon, fire and the whole world and thus is also the destroyer of all darkness and delusion, see *Gita* VIII—17.

गामाविश्य च भूतानि धारयाम्यहमोजसा ।

पुष्णामि चौपधी सदा सोमो भूत्वा रसात्मकः ॥ १३ ॥

† गत् earth, आविश्य having entered, च and, भूतानि beings, धारयामि I support, अहम् I, ओजसा with energy, पुष्णामि I nourish, च and, औपधी herbs, सदा all, सोमो moon, भूत्वा having become, रसात्मक juicy.

13. Entering the earth I support the beings with my energy and becoming the juicy moon I nourish all the herbs

The *Atma* as the inner soul of the earth produces grain for support of the beings and as the inner soul of the moon is the supporter of all vegetable life with juice. Cf. *Mahabharata* III—3 8

निषिक्तश्चन्द्रतेजोमि म्वयोनोनिर्गते रवि ।

ओषध्य पङ्कजा मेध्यास्तदन्न प्राणिनांभुवि ॥

Irrigated by the energy of the sun and the moon six kinds of herbs grow and form the food of all beings of the world

अह वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचास्यन्न चतुर्विधम् ॥ १४ ॥

अह I, वैश्वानर *Vaishwanara* fire, भूत्वा having become, प्राणिना of beings, देह body, आश्रितः dwelling, प्राण-अपान-समा-युक्त with *Prana-apan*-equally-united, पचामि I digest, अन्न food, चतुर-विधं four-kind

14. And having become the *Vaishwanara* fire dwelling in the body of beings and uniting equally with *Prana* and *Apana* I digest the four kinds of food

The *Atma*, as the inner soul and supporter of all causes the digestion of all food in the form of *Vaishwanara*, fire mixed with *Prana Apana* (life breaths) Cf. *Mahabharata* I 234 15

त्वमन्नं प्राणिभिर्भुज्यमानं भूता जगत्पते ।

नित्यमगृह्ण पचसि त्वयि सर्वं प्रतिष्ठितम् ॥

O Lord of the world ' by ever dwelling within all beings and nourishing them you digest the food eaten by them and they are thus ever supported by you

सर्वस्य चाह हृदि सन्निविष्टो मत्त स्मृतिर्ज्ञानमपोहनं च ।

वेदैश्च सर्वैरहमेव वेद्यो वेदान्तश्चेदविदेव चाहम् ॥ १५ ॥

सर्वस्य of all, च and अह I हृदि in heart, सन्निविष्ट pervading मत्त from me, स्मृति memory, ज्ञानं knowledge, अपोहनं destruction च and वेदै from Vedas च and, सर्वं from all, अह I, एव alone वच knowable वदत कृत् Vedant author, चद वित् Vedat knowet, एव verily च and, अह I

15 I am pervading in the heart of all and from me is the knowledge, memory and destruction I alone am knowable from all the Vedas and I am verily the author of the Vedanta and the knower of the Vedas

The Lord (Atma) is the inner soul of all He is the knowledge intelligence and the destroyer of delusion of all and he alone is the subject of all the Vedas (knowledge), the cause of Vedas (knowledge) and the knower of all the Vedas (knowledge) i.e., the Atma is the inner soul knowledge, knowable and knower of all

16 ATMA AND PARAMATMA (16 20)

द्वाविमौ पुरुषो लोके क्षरश्चाक्षर एव च ।

क्षर सवाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥

द्वौ two, इमौ these, पुरुषौ persons, लोके in world, क्षर mortal, च and, अक्षर immortal, एव verily, च and, क्षर mortal, सर्वाणि all, भूतानि beings, कूटस्थ unchanging, अक्षर immortal, उच्यते is called.

16 There are verily two persons mortal and immortal in the world. The beings are all mortals and the unchanging is called the immortal.

There are two kinds of persons or entities in this world, one perishable (beings) and the other imperishable (*Atma*). The beings consist of changing and perishable bodies and are therefore called mortal while the *Atma* (the embodied soul) is unchanging and imperishable and it is therefore called immortal. *i.e.*, the beings are mortal and then *Atma* (inner soul) is immortal and eternal.

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य विभर्त्यव्यय ईश्वरः ॥ १७ ॥

उत्तम supreme, पुरुष person, तु but, अन्यः another, परम-आत्मा supreme-soul, इति thus, उदाहृतः called, यः who, लोक-त्रय world-three, आविश्य having pervaded, विभर्ति upholds, अव्यय imperishable, ईश्वर Lord

17 But the Supreme Person is another called the Supreme Soul (*Paramatma*) who having pervaded the three worlds upholds them as the imperishable Lord

Besides the entities of mortal beings and the immortal

Atma mentioned in the last verse there is another Person called the Supreme Person or Supreme *Atma*. This is superior to the first two entities because it is eternal, all pervading, all upholding, and the Lord (creator, supporter and destroyer) of all. Cf. *Shvetashvatara* 1—9

नामो द्वायनाधीशानीशवना ह्येका मेऽप्युभागाययुषा ।

अन तद्वात्मा विश्वम्पेक्षकना त्रयं यदा वि दत्त प्रदमेतत् ॥

There are two persons. One is birthless, lower and the Lord. The other is birthless, not lower, not the Lord and engaged in objects as the enjoyer. The *Atma* is endless of universal form and non doer. On knowing the three he becomes *Brahma*.

यन्मात् क्षरमतीतोऽहमक्षरान्नि चोत्तम ।

अतोऽस्मि तोफ जेदे च प्रथित पुण्योत्तम ॥ १८ ॥

यन्मात् wherefore क्षर mortal, अतीत beyond, अह I, अक्षर from immortal अवि also, च and उत्तम superior, अत hence, अस्मि I am, तोके in world, यद् in *Veda*, च and प्रथित well known पुण्योत्तम Supreme Person

18 Wherefore I am beyond the mortal and also supreme to the immortal, and hence I am well known as the Supreme Person in the world and the *Vedas*.

The Lord being eternal, all pervading, upholder of all the master of the three worlds as mentioned in the last verse, is separate from the mortal beings and is likewise superior to the immortal embodied *Atma* and

therefore he (the Lord) is called and known by the world and the *Vedas* (men and sages) as the Supreme Person

This distinction between the Supreme Lord and the embodied *Atma* is due to the latter's association with the *maya* and its qualities. According to the *Gita* teaching as declared in this chapter as well as in Chapter XIII, both are really one and of the same character. The one (embodied) *Atma* appears subject to qualities as the doer of action and enjoyer of pleasure and pain while the other (Supreme *Atma*) is free from qualities and as such all pervading, eternal, and the Supreme Lord of all, Cf *Shwetashwatra* I 10 —

क्षर प्रधानममृताक्षर हर क्षरात्मनावीशते देव एक ।

तस्याभिध्यानाद्योजनात् तत्त्वभावादभुवश्चांते विश्वमायानिवृत्ति ॥

The nature is mortal and the *Harā* (Lord) immortal and imperishable. One Lord rules both Nature and *Atma*. By thinking of him, engaging the mind in him and entering into him, the illusive world is destroyed.

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।

स सर्वविद्भजति मां सर्वभावेन भारत ॥ १६ ॥

य who, मां me, एव thus, असंमूढ undeluded, जानाति knows, पुरुष-उत्तम Person-Supreme स he, सर्व-विद् all-knower, भजति worships, मां me, सर्व-भावेन by all-forms, भारत *Arjuna*

19 Who knows me as the Supreme Person, he the undeluded and all knower, worships me in all forms, *O Arjuna* !

A man who realizes the Lord (the *Atma* and the inner soul of all) as the Supreme Person he is freed from delusion and acquires *Atma* knowledge and such a man sees the *Atma* as all pervading and all in all Cf *Upanishad* III—1—2 —

मयाम दृष्टं पुनरेव न तन्नास्तीति वा भाषति मुह्यमानः ।

तुच्छं सदा पश्यन् पश्यन्मीमंश एव महिमानमिति यो यथा ॥

Seated on the same tree deluded and deluded it takes way to grief and on finding the other *Paramatma* it is freed from sorrow

इति गुह्योऽयं आत्मविद्भुः । मयाऽऽद्य ।

एतद्भुव्या बुद्धिमां यथाहृदयं च भारत ॥ २० ॥

॥ thus *गुह्यतम* most secret *ज्ञान* knowledge, इदं this has described, मया by me *भाषयन्ति* & एतद्भुव्या this, *भुव्या* having known *बुद्धिमान्* with *एतद्भुव्या* *कृतं कृत्य* performer of duty, च and *भारत* Arjuna

20 O sinless Arjuna ' thus this most secret knowledge has been described by me and knowing it one becomes the performer of one's duty

The knowledge of the beings *Atma* and the Supreme Person described in this Chapter is a great secret and the realization of it leads one to the highest aim and object of life *et*, liberation and bliss

Thus ends Chapter XV called the Supreme Person

CHAPTER XVI.

GODLY AND UNGODLY BEINGS

This Chapter deals with the following three subjects

- (1) Godly and ungodly character 1 6,
- (2) Character of ungodly beings 7 20 ,
- (3) Cause and remedy of ungodly character 21 24.

1 GODLY AND UNGODLY CHARACTER 1 6).

श्रीभगवानुवाच ।

अभय सत्त्वसशुद्धिर्ज्ञानयोगव्यवस्थिति ।

दान दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥

अभय fearlessness, सत्त्व-सशुद्धिः heart purity, ज्ञान-योग-व्यवस्थिति knowledge-attainment-engagement दान charity, दम sense control, च and, यज्ञ sacrifice, च and, स्वाध्यायः sacred study, तप austerity, आर्जवं straightforwaidness

1 The Lord Said Fearlessness, purity of heart, engagement in knowledge attainment, charity, sense control, sacrifice, sacred study, austerity and straightforwaidness

This verse is connected with no 3 and shows the good or *Sattva* character of godly beings as fearlessness (freedom from all anxieties), purity of heart (thinking, saying and doing the same) , engagement in knowledge

attainment (overstriving in acquiring knowledge), charity (helping others in need with money etc.) control of senses (restraining the senses from desire of objects), sacrifice (acting for good of the world), sacred study (learning of *Vedas* and *Shastras*), austerity (undergoing suffering for self purification), straightforwardness (honesty and uprightness) Says *Mahabharata* III-2-76 —

इ वाच्ययनदानानि नप सत्य क्षमा दम ।

अत्राम इति मागोऽयं धर्मस्याऽपविध मृत ॥

Veda study, gift, austerity, truth, forgiveness, self control and fearlessness are regarded as eight fold paths of righteousness

अहिंसासत्यमक्रोधस्त्याग शान्तिरपेक्षुनम् ।

दया भूतप्रेतलोलुप्य मादव हारचापलम् ॥ २ ॥

अहिंसा nonviolence, सत्य truth, अक्रोध no anger, त्याग renunciation, शान्ति peace, अपेक्षुन no back biting, दया भूतेषु kindness in beings, अलोलुप्य no greed, मादव gentleness, ह्रीं modesty, अचापल ficklelessness

2 Non violence truth angerlessness, renunciation, peace, no back biting, kindness to beings greedlessness, gentleness modesty and ficklelessness

This verse is also connected with no 3 and shows the good character of beings

Non violence—no harming and injuring of others,

Truth—statement of real facts and no deviation therefrom,

Angerlessness freedom from wrath and not losing one's temper ,

Renunciation giving up of desired objects ,

No back biting not to speak ill of others in their absence ,

Kindness to beings to be compassionate and do good to others in trouble ,

Greedlessness not to be avaricious and ever desirous ,

Gentleness to be courteous and soft to all ,

Modesty not to be coarse and vulgar .

Ficklelessness not to be ever changing and wavering.

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ ३ ॥

तेज brightness, क्षमा forgiveness, धृति steadiness, शौच purity, अद्रोहः unenmity, न not, अति-मानिता much-arrogance, भवन्ति are, सम्पद property, दैवी godly, अभिजातस्य of born, भारत Arjuna

3 Brightness, forgiveness, steadiness, purity, unenmity and not much arrogance are, O Arjuna ! the property of godly born

Brightness (light and intelligence), forgiveness (overlooking the fault of guilty), steadiness (restraint of mind and intellect), purity (keeping the mind, body and speech unpolluted), unenmity (having no hostility

with others) and no arrogance (not thinking too highly of one self)

All the good qualities as enumerated in the 3 three verses are the property or character of persons of godly birth caused by performing (Sattvic) virtuous actions in former life

दम्भा दयाऽभिमानश्च क्रोध पादप्यमरश्च ।

अज्ञानं चाभिजातस्य पाथ सपदमासुरीम् ॥ ४ ॥

दम्भः deceit दय conceit, अभिमानः pride च and, क्रोध anger, पादप्य in silence पद verily, च and अज्ञानं delusion, च and, अभिजातस्य of born पाथ Arjuna सपदं property आसुरीं ungodly

4 Deceit, conceit, pride, anger, insolence and delusion are verily the property, O Arjuna! of the ungodly born

Deceit etc are the property or character of persons of ungodly birth caused by performing (Rajasic and Tamasic) evil action in former life

दैवी सम्पत्तिमाहाय निबन्धायासुरी मता ।

मा शुचः सम्पदं दैवीमभिजानोऽसि पाण्डव ॥ ५ ॥

दैवी सम्पत्तः godly property, विमोक्षाय for liberation, निबन्धाय for bondage, आसुरी ungodly, मता regarded, मा do not, शुचः grief, सम्पदं property, दैवी godly, अभिजात born, असि art, पाण्डव Arjuna

5 The godly property is regarded for liberation and the ungodly for bondage Arjuna!

grieve not, for thou art born of godly property.

Good character by causing knowledge leads to liberation and the evil character by causing delusion leads to bondage. A devotee, like Arjuna being of good character, ever attains to liberation without any doubt and fear. Cf *Bhagawata* III 25—20

प्रसगमजरं पाशमात्मन कवयो विदुः ।

स एव साधुषु कृतो मोक्षद्वारमपावृणम् ॥

The wise say that the society of the wicked is the bondage of the *Atma* and that the company of the good is the open door of liberation

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।

दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६ ॥

द्वौ two, भूत-सर्गौ beings-creation, लोके in world, अस्मिन् in this, दैव godly, आसुर ungodly, एव alone, च and, दैव godly, विस्तरश extensively, प्रोक्त described, आसुरं ungodly, पार्थ Arjuna, मे from me, शृणु hear

6. In this world there are two creations of beings, the godly and the ungodly alone. The godly has been described in *extenso* and Arjuna ! hear the ungodly from me

'In this world there are only two kinds of beings, the godly and the ungodly or of good and evil character. The characteristics of the godly or good beings have already been described in chapter XII and XIII and therefore the character of the ungodly or evil beings alone are now dealt with at length.

2 CHARACTER OF UNGODLY BEINGS

(7—20)

प्रवृत्ति च निवृत्ति च जना न विदुरासुरा ।

न शीघ्रं नापि चाचारा न सत्यं तेषु विद्यते ॥ ७ ॥

प्रवृत्ति action, च and, निवृत्ति inaction, च and, जना beings न not, विदु know, आसुरा ungodly न not, शीघ्र purity, न not, चाप also, च and, आचार conduct, न not, सत्यं truth, तेषु in them विद्यते is

7 The ungodly beings do not know action and inaction and they have also no purity, no conduct and no truth in them

The ungodly persons have no intellect to distinguish right and wrong actions and they have also no purity of heart, no truth and no good conduct i.e., the ungodly persons are deluded and of impure, untrue and evil character

असत्यमप्रतिष्ठ ते जगदाहुरनीश्वरम् ।

अपरस्परसम्भूत किमन्यत्कामहेतुकम् ॥ ८ ॥

असत्य untrue, अप्रतिष्ठ baseless ते they, जगत् world, आहुः say, अनीश्वर lordless अपरस्पर सम्भूत from one another born, किं what अ यत् other, काम हेतुक enjoyment motive

8 They say that the world is untrue, baseless and Lordless, born from one another, and what else but with the motive of enjoyment

The ungodly persons regard the world as false, unsubstantial and without Lord and born from mutual

(sexual) union for enjoyment of pleasures *i.e.*, they do not believe that the Lord is the creator, supporter and master of the world but that it is formed and maintained by sex union for enjoyment of pleasure only and thus the ungodly beings are atheist, deluded and regard the sensual enjoyment as the be all and the end all of the world

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।

प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ ९ ॥

एतां this, दृष्टि view, अवष्टभ्य having held, नष्ट-आत्मान. of ruined-minds, अल्प-बुद्धय of short-intellect, प्रभवन्ति become, उग्र-कर्माण terrible-doers, क्षयाय for destruction, जगत. of world, अहिता enemies

9. By holding this view they become of ruined minds and short of intellect and performers of terrible deeds for destruction of the world as its enemies.

The ungodly persons by regarding the world as without the Lord and existing only for sexual gratification as mentioned in the last verse become deluded and commit horrible deeds for destruction of the world as enemies of mankind.

कामभाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।

मोहाद्गृहीत्वाऽसद्ब्राह्मणप्रवतन्तेऽशुचिन्त्रताः ॥ १० ॥

काम desire, भाश्रित्य having possessed, दुष्पूरं unsatisfiable, दम्भ-मान-मद-अन्विता. deceit-arrogance-intoxication-

filled मोहात् from delusion, गृहीत्वा having held, असत ग्राहान् false ideas, प्रयतन्त perform, अशुचि वृत्ता impure deeds

10 Possessing unsatiable desires, filled with deceit, arrogance and intoxication, holding through delusion false ideas they perform impure deeds

And the ungodly persons, being attached to impossible desires, and holding false notions through delusion and thus forgetting themselves and their duty, become the performers of sinful deeds

चिन्तामपरिमेया च प्रलयान्तामुपाश्रिता ।

कामोपभोगपरमा एतावदिति निश्चिता ॥ ११ ॥

चिन्ता of cares, अपरिमेया of unlimited, च and, प्रलय भन्ता till death lasting, उपाश्रिता possessor, काम उपभोग परमा pleasure enjoyment supreme holders, एतावत् such as, इति thus, निश्चिता believers

11 They are the possessors of unlimited cares lasting till death, holders of pleasure and enjoyment as supreme and believers as such

The ungodly persons are always filled with numerous cares lasting all their life and they regard the sexual enjoyments as the highest bliss and are ever full of such other notions

आशापाशशतेर्बद्धा कामक्रोधपरायणा ।

इहन्ते कामभोगार्थमन्यायेनाथसञ्चयान् ॥ १२ ॥

आशा-पाश-शतै with hopes-ties-hundreds बद्धा bound,
 काम-क्रोध-परायणा desire-anger-attached, ईहन्ते want. काम-
 भोग-अर्थ pleasure-enjoyment-for, अन्यायेन with injustice,
 अर्थ-संचयान् wealth-collection

12 Bound by hundred ties of hopes, and attached to desires and anger, they unjustly want the collection of wealth for pleasure and enjoyment.

The ungodly persons attached to sensual pleasures referred to in the last verse and filled with endless hopes and desires and anger ever try to collect money by unfair means for satisfaction of such objects

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १३ ॥

इद this, अद्य today, मया by me, लब्ध obtained. इम this, प्राप्स्ये I shall attain, मनोरथ desire, इद this, अस्ति is, इद this, अपि also, मे my, भविष्यति shall be, पुनः again धन wealth

13. This has been obtained today by me, and I shall also obtain this desire This is mine and this wealth also shall be mine again

The ungodly persons are never satisfied and contented, and whatever they might obtain they ever yearn and try to get more and more regarding the whole world as existing for their enjoyment alone

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान् सुखी ॥ १४ ॥

असौ that मया by me, हत killed, शत्रु enemy, हनिष्य I shall kill च and अवरान् others अपि also, इश्वर lord अहं I, अह I, भोगी enjoyer सिद्ध successful, अह I, परवान् powerful, सुखी happy

14 This enemy has been killed by me and I shall also kill the others I am the lord, enjoyer, and I am also successful, strong and happy

The ungodly persons are very conceited and regard themselves as the conqueror of all their enemies and the lord and enjoyer of all ever successful in all their desires and most powerful and happy i.e., all in all

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।

यद्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिता ॥ १५ ॥

आढ्य rich, अभिजनवान् well born, आस्म I am, क who, अन्य other, अस्ति is, सदृश like, मया by me, यद्य I shall sacrifice, दास्यामि I shall give, मोदिष्य I shall enjoy, इति thus, भजान विमोहिता ignorance deluded

15 I am rich and well born Who else is like me I shall sacrifice, I shall give, and I shall enjoy They are thus deluded by ignorance

The ungodly persons through delusion and ignorance regard themselves of the noblest birth, most virtuous and most fortunate beings in the world i.e., an ungodly person looks down on others by regarding himself of noble birth and rich and virtuous etc, says *Muhabharata* XI—4—13

कुलीनत्वे च रमते दुष्कुलीनान्विकुत्सयन् ।

धनदर्पेण दूष्यश्च दरिद्रान्परिकुत्सयन् ॥

I am high born and thus thinking he is delighted and looks down on low born I am rich and thus thinking he illtreats the poor

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।

प्रसक्ता कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६ ॥

अनेक-चित्त-विभ्रान्ता many-thoughts-confused, मोह-जाल-समावृता delusion-net-covered, प्रसक्ता attached, काम-भोगेषु in pleasure-enjoyments, पतन्ति fall, नरके in hell, अशुचौ in foul.

16 Confused by many thoughts, covered with the net of delusion and attached to enjoyments and pleasures, they fall in foul hell.

The ungodly persons being attached to desires and sensual pleasures are deluded and thus fall into hell and undergo much suffering

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।

यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १७ ॥

आत्म-संभाविताः self-admirers, स्तब्धा stubborn, धन-मान-मद-अन्विता wealth-respect-intoxication-filled, यजन्ते worship, नाम-यज्ञै with nominal-sacrifices, ते they, दम्भेन by fraud, अविधिपूर्वक against ordinance

17. Self admirers, stubborn, filled with intoxication of wealth and respect, they worship

with nominal sacrifices fraudulently and against the ordinance.

The ungodly persons are very vain and obstinate and think too highly of themselves. They engage in sacrifices etc., simply for show and fraud and against the ordinances. Cf. *Mundala* 1—2—8—

अविद्यायाम नरे वयमाना सर्वं धीना वृद्धितम वमाना ।

तद्वयमाना वरिवन्ति मूढा अभ्यर्चय नोपमाना यथाज्ञानाः ॥

The deluded persons abiding in ignorance regard themselves wise and learned and go by the crooked paths as a blind man leading a blind.

अहंकारं यत्नं दूषं कामं मोघं च संश्रिता ।

मामात्मपरदेहेषु प्रद्विष्यन्तोऽभ्यस्यका ॥ १८ ॥

अहंकारं *egoism*, यत्नं *power*, दूषं *pride*, कामं *desire*, मोघं *untrue* च and संश्रिता *possessed* मां *me* आत्मपरदेहेषु *in self/other bodies*, प्रद्विष्यन् *haters*, अभ्यस्यका *abusers*.

18 Possessed of egoism, power, pride, desire, and untruth, they are the haters and abusers of me in their self and other bodies.

The ungodly persons by their attachment to desire, power and delusion etc., (*Pajasic* and *Tamasic* qualities) become the enemies of themselves and all other people also, of the inner soul of all and thus they are the greatest sinners and lowest of beings.

तानह द्विषत क्रूरात्मसारेषु नराधमान् ।

क्षिपाम्यजम्भमशुमानामुरोप्य योनिषु ॥ १९ ॥

तान् those, अह I, द्विषतः haters, क्रूरान् wicked, संसारेषु in worlds, नर-अधमान् men-sinful क्षिपामि I cast, अजन्तं ever, अशुभान् vile, आसुरीषु in ungodly एव alone, येनिषु in wombs

19 I ever cast those wicked haters and sinful men in vile and ungodly wombs alone in the worlds

The ungodly persons of sinful and evil character ever attain to low ungodly birth in the worlds and such persons never rise high nor attain to knowledge.

आसुरी येनिमापन्ना मूढा जन्मनि जन्मनि ।

मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ २० ॥

आसुरी ungodly, येनि womb आपन्नाः obtaining, मूढा deluded, जन्मनि in birth, जन्मनि in birth, मां me अप्राप्य not having found, तत then, यान्ति attain अधमां low, गतिं path

20 The deluded (persons) obtaining the ungodly wombs in birth after birth and never finding me, then attain to the low path

The deluded ungodly persons ever obtain the evil birth and never attain to knowledge of the Lord and thus they sink to the lowest degradation i.e., the ungodly beings are ever bound to the world and never attain to knowledge and liberation

3 THE CAUSE AND REMEDY OF UNGOODLY CHARACTER (21—24)

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

काम क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ २१ ॥

त्रिविधं three fold, नरकस्य of hell इदं this door, नाशनं destructive आत्मनः of soul काम desire क्रोध anger, तथा and लोभ greed तस्मान् therefore त्यजेत् this, त्रिय three, स्वान् renounce

21 The desire anger and greed are the three-fold doors of hell destructive of the soul, and therefore do thou renounce these three

Having narrated the nature and fate of the ungodly beings their cause and the means of freedom from the same are also now described The cause is the desire and it of hot greed and anger which are the root of all evil and lead to delusion and bondage The means of freedom from ungodly character is the renunciation of the evil desire greed and anger and this leads to knowledge liberation from bondage and supreme bliss i.e., the ungodly evil character is caused by desire or attachment and destroyed by unattachment

एतेर्विमुक्तो त्वया तमाद्वारैर्मित्रिभिरनरैः ।

आचरन्त्यात्मनश्चैवस्ततो याति परां गतिम् ॥ २२ ॥

एते from these, त्रिमुक्त freed कौ त्वया Arjuna, तम from darkne द्वारं from doors त्रिभिः from three, नर man, आचरति does आत्मनः of self, अथ good, तत then, याति attains, परा supreme, गतिं goal

22 The man freed from these three doors

of darkness, O Arjuna ! does good to himself and then attains to supreme goal.

A man by renouncing desires etc., is enabled to exert with means for his regeneration and then he attains to supreme goal as without discarding attachment with controlled mind there can be no success of any kind, see *Gita* VI-36 Cf *Yoga Vasishtha* IV-33-15

लोभमोहरूपं यस्य ननुनानुदिन भवेत् ।

यथाशास्त्रं विहरति स्वस्य कर्मसु मज्जन ॥

He is blessed whose greed, delusion and anger decline every day and who ever performs his actions according to *Shastras*

य शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ २३ ॥

य who, शास्त्र-विधि *Shashtra*-ordinance, उत्सृज्य having discarded, वर्तते acts, काम-कारत desire-impelled न not, स he, सिद्धि success, अवाप्नोति attains, न not, सुखं happiness, न not, परां supreme, गति goal

23 Who discarding *Shashtra* ordinances, acts as impelled by desire, he attains to no success, no happiness and no supreme goal

A person who ever remains attached to desires and does not exert to renounce them by following the means taught by the *Shastras* (religious scriptures describing the ways and means of attaining to liberation and bliss), he attains to no good whatever, but becomes deluded and

degraded for ever, i.e. a person attached to pleasures of sense objects and not following the means prescribed by the *Shastras* for liberation is ever doomed and degraded

तस्मात्तस्मात् प्रमाणं ते वाङ्मनसस्थितौ ।

शास्त्राशास्त्रविधानात् कर्म कर्तुमिह हि ॥ २४ ॥

तस्मात् the reference शास्त्र *Shashtra* प्रमाण authority, ते for thee, काय मनस स्थितौ in what to do not to do determining, शास्त्रा having known शास्त्र विधानम् *Shashtra* ordinance-declared कर्म action कर्तुं to perform, इह here, हि thou shouldst

24 Therefore in determining what to do and what not to do the *Shastras* are the authority for thee, and knowing the *Shashtra* declared ordinances thou shouldst perform actions here

As the *Shastras* teach the ways and means of attaining knowledge, liberation and supreme goal a man should therefore perform actions with the means prescribed by the *Shastras* so as to be free from desires, greed and anger and thereby attain to the supreme goal i.e., the performance of good actions without attachment (*Karma Yoga*) leads to liberation and bliss

Thus ends chapter XVI called the Godly and Ungodly beings

CHAPTER XVII.

This Chapter describes faith in *Karma* (later) and deals with only three points

- (1) Character and goal of faith in *Karma*, 1-6
- (2) Actions of three qualities 7-22,
- (3) Recitation of the three fold names of *Brahma*, 23-28

1 CHARACTER AND GOAL OF FAITH (1-6)

अर्जुन उवाच ।

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।

तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १ ॥

ये who, शास्त्र-विधि *Shashtra*-ordinance उत्सृज्य having forsaken, यजन्ते sacrifice, श्रद्धया-अन्विता faith-filled, तेषां of them, निष्ठा goal, तु but, का what, कृष्ण *Krishna*, सत्त्व *Sattwa*, आहो 01, रज *Raja* तम *Tama*

1 Arjuna said O *Krishna*! who forsaking the *Shastric* ordinances sacrifice filled with faith, what is their goal *Sattwa*, *Raja* or *Tama* ?

At the end of the last Chapter it was said that one disregarding the *Shastric* teaching and acting with attachment attains to no success, happiness or supreme goal and that therefore a man should by following the *Shastric* teaching perform his action without attachment and thereby attain to liberation and bliss.

Arjuna now enquires about the result of the person who is not able to follow the means of liberation prescribed by the *Śāstras* (as contemplation, knowledge, action and devotion paths) but performs his actions with faith (belief reliance and trust) in *Karma* (fate) as certain and unalterable in its course and therefore beyond help.

श्रीभगवानुवाच ।

त्रिविधा भवति श्रद्धा ब्रह्मिणा सा स्वभावजा ।

सार्विकी राजसा च तामसी चेति ता शृणु ॥ २ ॥

त्रिविधा three kind भवति is श्रद्धा faith, ब्रह्मिण of embodied सा that स्वभाव जा nature born, सार्विकी *Sattvic*, राजसी *Rajasic* च and एव verily, तामसी *Tamasic*, च and, इति thus ता them शृणु hear

2 The Lord said—The faith of embodied (persons) born of nature is of three kind *Sattvic*, *Rajasic* and *Tamasic*. Do thou hear them.

Faith (belief reliance or trust) is a product of intellect which is a form of nature composed of the three qualities *Sattva*, *Raja* and *Tama*. Therefore the faith of a person is also of three qualities. As is one's nature so are his actions and their fruits (goal). Therefore performance of one's actions with faith simply means performance of action according to the qualities of one's nature and reaping of such fruit and goal.

सत्त्वानुरूपा सवन्म्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धा स एव स ॥ ३ ॥

सत्त्व-अनुरूपा Nature-according, सर्वस्य of all, श्रद्धा faith, भवति is, भारत Arjuna, श्रद्धा-मय faith-composed of, अयं this, पुरुष man, य who, यत्-श्रद्धः of what-faith, स he, एव verily, स that

3 Arjuna ! the faith of all is according to his nature The man is composed of faith and who is of what faith, that very he is

As explained in the last verse a man's faith is the product of his nature and accordingly it is of 3 qualities *Sattwa*, *Raja* and *Tama* A man's faith is thus a part of his nature and as is one's nature so are his actions and the qualities of actions determine the goal The faith in action is therefore following the course of *Karma* (fate) and reaping the fruits of actions according to their qualities i.e., the qualities of one's actions determine the goal to which a man attains

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसा ।

प्रेतान् भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४ ॥

यजन्ते sacrifice, सात्त्विका. *Sattwic* देवान् gods, यक्ष-रक्षांसि devils-demons, राजसा *Rajasic*, प्रेतान् spirits, भूत-गणान् ghost-hosts, च and अन्ये others, यजन्ते sacrifice, तामसा. *Tamasic*, जना people

4 The *Sattwic* people sacrifice to gods, the *Rajasic* to devils and demons and the others the *Tamasic* sacrifice to spirits and hosts of ghosts.

This verse indicates the goal of the three kinds of faith in fate viz., that the persons of *Sattwic* faith

worship the gods and thus attain to knowledge (Sattvic goal), those of Rajasic faith worship the devils and demons guardians of wealth and attain to attachment i.e., (Rajasic goal), while those of Tamasic faith worship spirits and ghosts of the dead and attain to delusion (Tamasic goal) i.e., of what quality of actions one performs to that kind or quality of goal he attains

अशास्त्रविहितं घोरं तप्यन्त य तपो जना ।

दम्भाद्द्वारमयुतं । कामरागयलान्विता ॥ ५ ॥

अशास्त्रं विहितं not *Shashtra* ordained, घोरं terrible, तप्यन्ते austerities perform, य who, तपो an austerities, जना men, दम्भाद् deception egoism possessed, कामरागयलान्विता desire pleasure power filled

5 The men, who are possessed of deception, egoism and filled with desire pleasure and power, perform terrible austerities not ordained by the *Shastras*

This verse is connected with the next one and shows the character of persons not following the *Shastric* ordinances and performing actions with attachment and delusion

कर्षयन्त शरीरस्थं भूतग्राममचेतस ।

मा चैवान्त शरीरस्थतान्विद्ध्यासुरनिश्चयान् ॥ ६ ॥

कर्षयन्त torturers, शरीरस्थं body endowed, भूतग्रामं beings host, अचेतस deluded, मा me, च and, एव verily,

अन्त within, शरीर-स्थ body-dwelling, तान् them, विद्धि know, आसुर-निश्चयान् ungodly-faith.

6 They are deluded and the torturers of the host of embodied beings and also me dwelling in the body Do thou know them verily as of ungodly faith

The men referred in the last verse cause terrible suffering to other beings and to themselves and such persons are of ungodly character and attain to evil goal as described in Chapter XVI

2 ACTIONS OF THREE QUALITIES (7—22)

आहारस्त्वपि सर्वस्य त्रिविधा भवति प्रियः ।

यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ ७ ॥

आहार food, तु and, अपि also, सर्वस्य of all, त्रि-विध three-kind, भवति is, प्रिय dear, यज्ञःsacrifice, तप austerity, तथा so, दान gift, तेषां of them, भेद distinction, इमं this, शृणु hear

7. The food dear to all is of three kind, so also are sacrifice, austerity and gift Do thou hear this distinction of them

Food, sacrifice, austerity and charity are the four kinds of actions which are performed by men for support of the body and their good They are all of three qualities which determine their goal

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्द्धनाः ।

चरत्याः स्तिग्धाः स्थिरा हृद्या आहारा सात्त्विकप्रियाः ॥ ८ ॥

The bitter, sour, saline, hot, pungent, dry and burning or very spicy foods cause passion, illness and injury to the body and therefore they are of *Rajasic* nature and as such lead to attachment

यातयाम गतरसं पूति पर्युषितं च यत् ।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १० ॥

यातयाम long kept, गतरस insipid, पूति rotten, पर्युषितं stale, च and, यत् which, उच्छिष्ट polluted, अपि also, च and, अमेध्यं impure, भोजन food, तामस-प्रिय *Tamasic*-dear.

10. The food which is long kept, insipid, rotten, stale, polluted and also impure is dear to the *Tamasic*

Old, stale, polluted, rotten and impure food and that which has lost its taste is of *Tamasic* nature and as such it causes delusion

अफलाकांक्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।

यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ ११ ॥

अफल-आकाक्षिभि without fruit-desiring, यज्ञ sacrifice, विधि-दृष्ट ordinance-according, य. which, इज्यते is performed, यष्टव्यं sacrifice is duty, एव verily, इति thus, मन. mind, समाधाय having thought, सः that, सात्त्विक *Sattwic*

11. That sacrifice, which is performed without desire for fruit and in accordance with ordinances and thinking in the mind that sacrifice is a duty, is *Sattwic*.

The sacrifice which is undertaken as one's duty without desire for fruits is in accordance with the teaching of the *Shastras* and it is performed by persons of *Sattvic* nature and as such it leads to knowledge and bliss (liberation).

11 — The character and aim of sacrifice as described in Chapter III show that it is an action for maintenance of the world and public good and not the slaughter of animals for worship of the Lord.

अमिस्रधाय तु फल दम्भाथमपि चेव यत् ।
इत्यत भरतश्रेष्ठ त यग विद्धिराजसम् ॥ १२ ॥

अमिस्रधाय having thought to but, फल fruit दम्भ अर्थ for deception etc अपि also च and, एव only, यत् which, इत्यत is performed भरतश्रेष्ठ Bharat great, त that, यग sacrifice, विद्धि know राजसं *Rajasic*.

12 But O Arjuna ! know as *Rajasic* that sacrifice which is performed with thought of fruit and for deception only.

The sacrifice that is performed with a desire for fruits and for show only is of *Rajasic* nature i.e., for attachment and as such it leads to bondage.

विधिहीनमसृष्टा न मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहित यज्ञ तामस परिचक्षते ॥ १३ ॥

विधि हीन ordinance without, असृष्ट अन्न without offering food, मन्त्र हीन hymn without, अदक्षिण without gift, श्रद्धा विरहित faith without, यज्ञ sacrifice, तामस *Tamasic*, परिचक्षते is called.

13 The sacrifice without ordinance, without offering food, without Vedic hymns, without gift and without faith is called *Tamasic*.

The sacrifice that is performed without helping others, without piety and without making gifts in proper time, in proper place and to deserving persons and against the teaching of the *Shastras*, is of *Tamasic* nature and as such it leads to delusion

देवद्विजगुरुप्राज्ञपूजन शौचमार्जवम् ।

ब्रह्मचर्यमहिंसा च शरीर तप उच्यते ॥ १४ ॥

देव-द्विज गुरु-प्राज्ञ-पूजनं god-Brahmana-teacher-wise-worship, शौच purity, मार्जव uprightness, ब्रह्मचर्य celibacy, अहिंसा uncruelty, च and, शरीरं body, तप austerity, उच्यते is called

14. Worship of gods, *Brahmanas*, teachers and wise men, purity, uprightness, celibacy and uncruelty are called the bodily austerity.

The bodily austerity is not the torturing of the self and sense organs (body) but the service of others and good conduct as piety, honesty, purity and non-violence i.e., bodily austerity is the service of others and purity of the heart

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।

स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥

अनुद्वेग-कर no offence-causing, वाक्यं word, सत्यं truthful, प्रिय-हितं pleasant-beneficial, च and, यत् which, स्वाध्याय-

अभ्यसन sacred study practice, च and एव verily, वाटमयं vocal, तप austerility, वक्ष्यते is called

15 The wordings causing no offence truthful, pleasant and beneficial, and the practice of sacred study, are called the vocal austerity

The vocal austerity is not to sit with closed lips but to speak true sweet and good words and to seek knowledge ; i.e., vocal austerity is to speak well to others as well as to acquire self knowledge Of *Manusmriti* IV—138 —

सत्यं द्रूयात् प्रियं द्रूयात् द्रूयात् सत्यमप्रियम् ।

प्रियं च नानृतं द्रूयादप धम सनातनः ॥

It is an ancient *Dharma* (duty) to speak truth and that pleasantly and even truth should not be spoken unpleasantly, and that falsehood should not be spoken even if it is pleasant

मन प्रसाद सौम्यत्व मौनमात्मविनिग्रह ।

भावसशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १६ ॥

मन of mind, प्रसाद cheerfulness सौम्यत्व gentleness, मौन silence, आत्म विनिग्रह self control भाव सशुद्धि heart purity, इति thus, एतत् thus, तप austerity, मानस mental, वक्ष्यते is called

16 Cheerfulness of mind, gentleness, silence, self control and purity of heart thus are called mental austerity

The mental austerity is not to kill the mind but to make it cheerful, gentle, calm, controlled and pure and thus fit it for contemplation of the Lord

श्रद्धया परया तप्त तपस्तत् त्रिविध नरै ।

अफलाकांक्षिभिर्युक्तै सात्त्विक परिचक्षते ॥ १७ ॥

श्रद्धया with faith, परया with great, तप्त austerity performed, तप austerity, तन that, त्रि-विध three-kind, नरै by men, अफल-आकांक्षिभि. without fruit-desiring, युक्तैः by controlled, सात्त्विक *Sattwic*, परिचक्षते is called

17. That three kind of austerity which is performed with great faith and without desire of fruits by the controlled men is called *Sattwic*.

The threefold austerity described in the last 3 verses when performed without any desire for fruits and by men of controlled minds and with supreme faith is of *Sattwic* (without attachment) nature and as such it leads to liberation Says *Mahabharata* V 43 12

निष्कलमप तपस्त्वेतत्केवल परिचक्षते ।

एतत्समृद्धमप्यृद्ध तपो भवति केवलम् ॥

The austerity which is performed by abandoning all desires is called complete and the austerity which is performed with desire is called incomplete

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।

क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १८ ॥

सम्हारमानयाभर्थे for fame praise worship sake तत्र
अभर्त्तय, दंभेन with fraud च and यद्येवम् which
क्रियते is performed तत्र that एह here प्राप्त called राजसं
Rajasic एवं unstable अशुभ uncertain

18 That austerity which is performed with
fraud for fame praise and worship only is
called here *Rajasic*, unstable and uncertain

The austerity that is performed fraudulently only
for attainment of honour praise and respect etc. is of
Rajasic nature and as such it is useless and of no good
whatever

भूयासात्मना यत्पातयामि स्वतत्तप ।

परस्यात्मानार्थं वा तत्तामसमुच्यते ॥ १९ ॥

भूयासात्मना with deluded notion आत्मन of self यत् which
पातयामि with torture क्रियते is performed तप austerity
परस्य of other इत्यात्मन भर्थे injuring for self or, तत्र that,
तामस *Tamasic* उच्यते is called

19 That austerity which is performed
through deluded notion with self torture or by
injuring others is called *Tamasic*

The austerity which is performed through torturing
of the self or huming of other by delusion is of
Tamasic nature and as such it leads to destruction

एतदस्मिन्नि यद्दानं दायतेऽनुपकारिणे ।

देशं चाले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ २० ॥

दातव्यं should give, इति thus, यन् which, दानं gift, दीयते is given, अनुपकारिणे without service, देशे in place, काले in time, च and, पात्रे in recipient, तन् that, दानं gift, सात्त्विकं *Sattwic*, स्मृतं regarded.

20 “Should give” thus thinking, that gift which is given without service, in time and place and to a recipient, is regarded as *Sattwic*.

The making of gift as an act of duty in proper place, proper time and to a deserving person without desire of any service in return is of *Sattwic* nature and as such it leads to liberation. Cf *Mahabharata* III 259 34.

पात्रे दानं स्वल्पमपि काले दत्तं युधिष्ठिर ।

मनसा हि विशुद्धेन प्रेत्याऽनन्तफलं स्मृतम् ॥

O Yudhishtir ! Even a small gift that is given to a deserving person at suitable time and with pure mind, is considered to be productive of many fruits on death.

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुन ।

दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ २१ ॥

यन् which, तु but, प्रत्युपकार-अर्थं for return service-sake, फलं fruit, उद्दिश्य looking, वा or, पुन. again, दीयते is given, च and, परिक्लिष्टं painfully, तन् that, दानं gift, राजसं *Rajasic*, स्मृतं regarded

21. But the gift, which is given for return of service or looking for fruit or with pain, is regarded as *Rajasic*.

The gift that is made for return of service, with desire of fruit or unwillingly with reluctance is of *Rajasic* nature i.e., with attachment and as such it leads to bondage

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।

असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ २० ॥

अदेश-काले in improper place time, यत् which, दान gift, अपात्रेभ्य for unworthy recipient च and, दीयत is given अमत्कृत abusing अवज्ञात insulting, तत् that, तामस *Tamasic*, उदाहृत called

22 That gift which is given in improper place or time or to an unworthy person with abuse and insult is called *Tamasic*

The gift which is not made at a proper place and in proper time or to a deserving person and which is made with haughtiness etc., is of *Tamasic* nature and as such it leads to delusion Cf. *Uttaraharata* III—200—6 —

व्यर्थं तु पतितं दानं ब्राह्मणे तत्करे तथा ।

गुरौ चाऽनृत्तिकं पापे कृतघ्नं ब्रामयाजके ॥

To make a gift to a fallen *Brahman*, thief, false and sinful teacher is useless and so the making of a gift to a sinful, unserviceable village sacrificer is useless

3 RECITATION OF THE THREE FOLD NAMES OF *Brahma* (23—88)

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिता पुरा ॥ २३ ॥

ओ-न्त् सत् *Aum-Tat Sat*, इति thus निर्देश name, ब्रह्मण of *Brahma*, त्रि-विध of three-fold, स्मृत thought, ब्रह्मणा *Brahmana*, तेन from it, वेदाः *Vedas* च and, यज्ञा sacrifices, च and, विहिता issued, पुरा first

23 “*Aum Tat Sat*” is thought to be the threefold name of *Brahma* and from that had first issued the *Brahmana*, the *Vedas* and the sacrifices

Brahma is the all pervading and the Supreme Lord who is contemplated by his threefold names of *Aum*, *Tat* and *Sat* and is the cause of *Brahmana* (knower of *Brahma* knowledge or Ordinances), *Vedas* (*Shastras*) and sacrifices (actions) Therefore a person performing his actions even without following the *Shastric* ordinances but with contemplation of the supreme name of the Lord attains to success and bliss as he is the source of all

तस्मादोमित्युदाहृत्य यज्ञदानतपः क्रियाः ।

प्रवर्तन्ते विधानोक्ता सतत ब्रह्मवादिनाम् ॥ २३ ॥

तस्मात् therefore, ओ *Aum*, इति thus, उदाहृत्य having recited, यज्ञ-दान तप-क्रिया sacrifice-gift-austerity-acts, प्रवर्तन्ते are performed, विधान-उक्ता ordinance-declared, सतत constantly, ब्रह्म-वादिना of *Brahma*-knowers

24 Therefore reciting ‘*Aum*’ thus the acts of sacrifice, gift and austerity are constantly performed by *Brahma* knowers as declared by the ordinances

The word *Aum* consist of 3 letters A, U and M meaning Truth Intelligence and Bliss (Cf *Mandooka Upan had*). It is so supreme and efficacious that the person performing the actions with contemplation of the name of *Aum Brahma* becomes the follower of *Shastric* ordinances and attain to *Brahma* him self

नदित्यागिसन्नाय फल यज्ञतप क्रिया ।

नानक्रियाश्च विविधा क्रियते मोक्षकालिभि ॥ २५ ॥

तत् that इति thus अनभिधाय not having thought, फल fruit यज्ञतप क्रिया sacrifice austerity act, दानक्रिया gift act च and, विविधा various क्रियते are performed, मोक्षकालिभि by liberation seekers

25 The various acts of sacrifice, austerities and gifts are performed by liberation seekers without thinking of fruit thus by (reciting) *Tat*

The word *Tat* is a pronoun and it is used for the all pervading unmanifested form of *Brahma* and the persons performing their actions with contemplation of *Tat Brahma* become unattached to action fruit and attain to liberation

सद्भावे साधुभावे च सत्त्वितत्प्रयुज्यते ।

प्रशस्त कर्मेणि तथा सच्छब्द पार्थ प्रयुज्यते ॥ २६ ॥

सद् भाव in truth sense साधु भाव in good sense, च and, सत् *Sat*, इति thus एतत् this, प्रयुज्यते is used प्रशस्ते in pious कर्माणि in action, तथा and, सत् *Sat*, शब्द word, पार्थ Arjun, युज्यते is used

26. The word *Sat* is used in the sense of truth and goodness and O Arjuna! it is also used for pious actions.

This verse is connected with the next one and shows the different meanings and uses of the word *Sat* as truth, goodness and also virtue (*Dharma*) as representing the manifested form of the Lord Cf *Valmeeki* II 14 7

सत्यमेकपदं ब्रह्म सत्ये धर्मं प्रतिष्ठितम् ।
सत्यमेवाक्षया वेदा सत्येनैवाप्यते परम् ॥

Sat is the only *Brahma* and in *Sat* abides righteousness. *Sat* is immortal *Veda*, and the Lord is also found through *Sat*.

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७ ॥

यज्ञे in sacrifice, तपसि in austerity, दाने in gift, च and स्थिति engagement, सत् *Sat*, इति thus, च and, उच्यते is called, कर्म action, च and, एव verily, तत्-अर्थीयं for that-object, सत् *Sat*, इति thus, एव only, अभिधीयते is called

27 Engagement in sacrifice, austerity and gift is verily called *Sat* and (other) actions for that object are also called *Sat*.

The word *Sat* is also used for performance of sacrifices and other good actions and therefore a person performing actions with contemplation of the *Sat Brahma*

attains to *Sat* (*Dharma*) or happiness. Cf. *Isaiah* 11—109—11

ऋषयश्चैव द्वाष्ट सरयमव हि मेनिरे । सरयवादी हि साङ्गमिन्
वरं गच्छति साधवन् ॥ सरयमवश्वरा लोक गत्ये धम सदाधितः ।
सरायमूलानि यवानि सरयवाधितं परमवदम् ॥

The sages and gods believe in *Sat* and the *Sat* speaker attains to immortal abode in the other world. *Sat* is the Lord and *Sat* is the *Dharma* in this world of persons of good conduct. *Sat* is the root of the world and there is no higher path than *Sat*.

अथऋषा हृत दत्त नयस्तत हृत च यत् ।

असदित्युच्यत पार्थ न च तत्प्रेत्य वा इह ॥ २८ ॥

अथऋषा without faith, हृत sacrificed, दत्त given, तप sacrifice, तप्य performed, हृत done च and यत् which, भवन् untrue, इति thou, उच्यते is called पार्थ Arjuna, न not, च and, तत् that, प्रेत्य having died, वा not इह here.

28 What is sacrificed, given, austerity performed and yet done without faith is called *Asat* and Arjuna! that is neither here nor on death.

Performance of prescribed actions without faith in the same is useless and such actions do not lead to any success either in this world or in the other, and therefore all actions are performed with some kind of faith.

Thus ends Chapter XVII called the three fold faith.

CHAPTER XVIII

LIBERATION YOGA

This chapter briefly reviews the whole of the *Gita* consisting of *Gyana Kanda* (Renunciation path), *Karma Kanda* (Action Path) and *Upasana Kanda* (Devotion path) teaching the performance of action (duty) with renunciation of attachment and devotion of the Lord leads to liberation and Supreme Goal. It deals with the following points —

- (1) Aim and object of renunciation, 1 — 12,
- (2) Causes of actions, 13 — 18,
- (3) Qualities of actions, 19 — 40,
- (4) Success of actions, 41 — 60,
- (5) Devotion of the Lord, 61 — 66,
- (6) Greatness of the *Gita* teaching, 67 — 78

1 AIM AND OBJECT OF RENUNCIATION (1 — 12)

अर्जुन उवाच ।

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।

त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ १ ॥

संन्यासस्य of renunciation, महाबाहो mighty-armed, तत्त्व reality, इच्छामि I want, वेदितुं to know, त्यागस्य of renunciation, च and, हृषीकेश lord of senses, पृथक् different, केशिनिषूदन Krishna,

1 Arjuna Said—I want to know, O Krishna! the nighty armed and the lord of senses! the reality of renunciation and also of what is different from renunciation

Sanya sa and *Tya ga* have the same meaning i.e., renunciation, giving up or discarding in this Chapter Arjuna does not enquire about the character of *Sanyasa* and its distinction from *Tya ga* but simply wants to know the real aim and object of renunciation and of what is separate from it i.e., action i.e. the character of *Gyana* *Yoga* as well as that of *Karma Yoga* as in *Gita* III—1 and V—1

धीमगवानुवाच ।

काम्यानां कर्मणा न्यास सन्यास कथयो विदुः ।

सर्वकर्मफल त्याग प्रादुस्त्याग विचक्षणा ॥ १२ ॥

काम्यानां of desire, कर्मणा of actions, न्यास abandonment, सन्यास renunciation कथयो wise विदुः I know, सर्व कर्म फल त्याग all action fruit abandonment, प्रादु speak, त्याग renunciation, विचक्षणा learned

2 The Lord said—(some) wise men know the abandonment of the actions of desires as renunciation and (some) learned speak of the abandonment of the fruits of all actions as renunciation

Some persons (the followers of *Patanjali Yoga*) advocate the restraining of mind through renunciation

of all desires of sense objects by control of mental functions, while some people (followers of *Vedanta* devotion) regard the surrender of all action fruits to the Lord alone as renunciation

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।

यज्ञदानतपः कर्म न त्याज्यमिति चापरे ॥ ३ ॥

त्याज्य should renounce, दोषवत् as evil, इति thus, एके some, कर्म action, प्राहु say, मनीषिण wise men, यज्ञ-दान-तपः-कर्म sacrifice-gift-austerity-action, न not, त्याज्य should renounce, इति thus, च and, अपर others

3. Some wise men say that the action should be renounced as evil while others (say) that the actions of sacrifice, gift and austerity should not be renounced.

Some persons as the followers of knowledge (*Samkhya*) path say that all actions are evil as causing bondage and therefore they advise the renunciation of all actions, while other persons as the followers of *Mimamsa* school (action path) say that the good actions as sacrifice etc, should not be renounced but ever performed

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।

त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तितः ॥ ४ ॥

निश्चयं decision, शृणु hear, मे my, तत्र in that, त्यागे in renunciation, भरत-सत्तम *Bharata*-great, त्याग. renunciation, हि verily, पुरुष-व्याघ्र man-tiger, त्रि-विध three-kind, सम्प्रकीर्तितः declared.

4 Arjuna! hear my decision about that renunciation, and O tiger amongst men ! renunciation is declared to be of three kinds

Having mentioned the four kinds of opinions of renunciation according to the four different Schools of thought, the Lord Krishna now explains the *Gita* view of Renunciation in the next two verses (5 and 6) as the performance of good actions by renunciation of attachment to fruits and in verses 7 and 8 also the three kinds of renunciations according to their qualities

यज्ञदानतप कर्म न त्याज्य कार्यमेव तत् ।

यज्ञो दान तपश्चेव पावनानि मनीषिणाम् ॥ ५ ॥

यज्ञ दान तप कर्म sacrifice gift austerity act, न not, त्याज्य should renounce, कार्य should perform, एव verily, तत् that, यज्ञ sacrifice, दान gift, तप austerity च and, एव alone, पावनानि purifiers, मनीषिणां of wise

5 Acts of sacrifice, gift and austerity should not be renounced but should be verily performed. Sacrifice gift and austerities alone are the purifiers of wise men

This verse is connected with the next one and shows that good actions like sacrifice etc., lead to purification of heart or knowledge and therefore they should not be renounced but ever performed as a duty by all

एतान्यपि तु कर्माणि सङ्ग त्यक्त्वा फलानि च ।

कर्त्तव्यानीति मे पार्थ निश्चित मतमुत्तमम् ॥ ६ ॥

एतानि these अपि also, तु but, कर्मणि actions मग attachment, त्यक्त्वा having renounced, फलानि fruits च and, कृतव्यानि should be performed, इति thus, मे my पार्थ Arjuna निश्चित certain, मत opinion उत्तम best

6 But these actions also should be performed by renouncing attachment for fruits This, O Arjuna ' is my best opinion

As mentioned in the last verse performance of good actions leads to knowledge, but this result is achieved only when such actions are performed with renunciation of attachment or desire for their fruits This is *Gita* view of renunciation as distinct from that of other Schools of thought referred to in verses 2 and 3

नियतस्य तु सन्यास कर्मणो नोपपद्यते ।

मोहात्तस्य परित्यागस्तामसः परिकीर्तित ॥ ७ ॥

नियतस्य of prescribed, तु but, सन्यास renunciation, कर्मणा of action, न not, उपपद्यते is becoming, मोहात् from delusion, तस्य its, परित्यागः renunciation, तामसः *Tamasic*, परिकीर्तितः called

7 But the renunciation of prescribed actions is not becoming Their renunciation through delusion is called *Tamasic*

Performance of sacrifice etc, actions prescribed by the *Shastras* causes purification of heart or knowledge and therefore renunciation of such actions is called of *Tamasic* or foolish nature Cf *Mahabharata* XII-12-9.

अनवेक्ष्य सुखादानं तथैवोर्ध्वं प्रतिष्ठित ।

आत्मत्यागी महाराज स त्यागी तामसो मत ॥

A person who discarding the happy family life goes to forest and renounces his life, he is regarded as a *Tamasic* renouncer

दुःखमित्येव यत्कर्म कायक्लेशमयात्यजेत् ।

स हत्वा राजस त्याग नैव त्यागफल लभेत् ॥ ८९ ॥

दुःखं pain इति thus, एव only, यत् which कर्म action, कायक्लेशमयात् from body suffering fear, त्यजेत् may renounce, स he, हत्वा having made, राजस *Rajasic*, त्याग renunciation, न not, एव verily, त्यागफल renunciation fruit, लभेत् may obtain

8 “The action is painful” thus thinking one renouncing it from fear of bodily suffering only and performing *Rajasic* renunciation, obtains verily no fruit of such renunciation

A person who thinks that all actions cause pain of bondage and therefore renounces action for liberation from pain, he gets no such liberation from this sort of renunciation which is therefore of *Rajasic* nature and quite useless

कार्यामित्येव यत्कर्म नियतं क्रियतेऽजुन ।

स ह्वा त्यक्त्वा फलं च स त्यागः सत्त्विको मतः ॥ ९० ॥

कार्यं duty, इति thus, एव verily, यत् which, कर्म action, नियतं prescribed क्रियते is performed, अजुन Arjuna, सग attachment, त्यक्त्वा having renounced, फलं fruit, च and, एव only, स that, त्याग renunciation सत्त्विक *Sattvic*, मतः regarded

9. Arjuna! the prescribed action which is performed as duty by renouncing the attachment for fruit, is verily regarded as *Sattva* renunciation.

Performance of good actions like *sevita* etc., as one's duty and without attachment to or renunciation of their fruits (pleasure and pain) is the *Sattva* or true renunciation and as such it leads to knowledge and supreme goal i.e., true renunciation is the performance of one's duty with renunciation of attachment only, vide *Gita* VI-1

न द्वेष्ट्यकुशलं कर्म कुशले नानुपजने ।

त्यागी सत्त्वसमाविष्टो मेधावी क्षिप्रसंशयः ॥ १० ॥

न not द्वेष्टि hates अकुशल unpleasant, कर्म actions, न not, कुशले in pleasant, न not अनुपजने loves त्यागी renouncer, सत्त्व-समाविष्ट *Sattva*-endowed, मेधावी wise क्षिप्रसंशय destroyer-of doubts

10 The *Sattva* endowed renouncer neither hates unpleasant actions nor loves the pleasant ones and he is wise and the destroyer of doubts

The *Sattvic* or true renunciation is the performance of all pleasant and unpleasant actions without attachment to their fruits and it leads to destruction of doubts (delusion) and attainment of knowledge

न हि देहभूता शक्यं त्यक्तुं कर्माण्यशेषतः ।

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ ११ ॥

न नो, हि for दह भूता body supporter, शक्य can, त्यक्तुं to renounce, कर्माणि actions, अशक्नोति fully, य who, तु and, कस्य पण्य-प्राप्ति action fruit renouncer, स he, त्याग्य renouncer, इति thus, अभिधीयते is called

11 For the embodied person can not renounce actions fully and hence he who is the renouncer of action fruits is called the renouncer

It is not possible for a man to renounce all actions even for a moment as nature compels all to act (III—1) and the abandonment of actions is harmful to the maintenance of the body and good of the world also. A man therefore can only renounce action fruit or attachment which causes delusion and bondage. *Gita* for this reason calls the abandonment of attachment only and not the abandonment of action as true renunciation.

अनिष्टमिष्ट मिथ च त्रिविधं कर्मणः फलम् ।

भवत्यत्यागिना प्रेत्य न तु सन्यासिना क्वचित् ॥ १२ ॥

अनिष्ट undesired इष्ट desired मिथ mixed च and, त्रिविधं three kind, कर्मणः of action फल fruit, भवति is अत्यागिना of non renouncers प्रेत्य having died न not, तु but, स यासिना of renouncers, क्वचित् any

12 There are three kinds of action fruits, desired, undesired and mixed after death for the non renouncers but never for the renouncers

One performing actions without renouncing attachment attains after death the three kinds of action fruits

(good, bad and indifferent), while another performing actions with renunciation of attachment attains to no action fruits or bondage i.e., attachment causes bondage while unattachment leads to liberation Cf *Valmiki* IV 21 2

गुणदोषकृतं जन्तु स्वकर्मफलहेतुकम् ।

अव्ययग्रस्तद्वामोति सर्वं प्रेत्य शुभाशुभम् ॥

The beings enjoy pleasure and pain as the fruit of good and evil actions on going to other worlds

2 CAUSES OF ACTIONS (13-18).

पञ्चैतानि महाबाहो कारणानि निबोध मे ।

सांख्ये कृतांते प्रोक्तानि सिद्ध्ये सर्वकर्मणाम् ॥ १३ ॥

पच five, एतानि these, महाबाहो mighty-armed, कारणानि causes, निबोध know, मे my, सांख्ये in *Sankhya*, कृतांते in *Shastras*, प्रोक्तानि declared, सिद्ध्ये for success, सर्व-कर्मणां of all-actions.

~ 13. Arjuna! know from me these five causes for success of all actions as declared in the *Sankhya* scripture.

The *Sankhya* philosophy of *Rapila* calls the qualities of nature as the doers of all actions and prescribes five main agents or causes for their execution as enumerated in the next verse

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १४ ॥

अधिष्ठानं abode, तथा and, कर्ता doer, करण means च and, पृथक् विधं different kind विविधा many, च and, पृथक् separate, चेष्टा movements दैवं God, च and, एव verily, यत्र there, पंचम fifth

14 They are abode, doer, different kinds of means, many separate movements and god the fifth

The qualities of nature are the causes or doers of all actions in five forms —

- (1) Abode—body formed of 3 material elements called the *Mahabhootas*
- (2) Doer—the embodied being regarding himself through egoism and delusion as the doer of actions
- (3) Different means—the eleven sense organs performing actions through consumption of sense objects
- (4) Many separate movements—the various internal and vocal functions of the life breaths
- (5) God—Intellect the cause of all knowledge and cognizance

Thus (1) the body, (2) deluded being, (3) sense organs (4) life breaths and (5) intellect are the doer or cause of all actions See also *Gita* V—11

शरीराद्ध्मनोभियत्कर्म प्रारभत नर ।

न्याय वा विपरीत वा पश्येते तस्य हतय ॥ १५ ॥

शरीर-वाक्-मनोभि with body-speech mind, यत् which, कर्म action, प्राग्भते performs, नर man, न्याय्यं good, विपरीतं evil, वा or, पच five, एत these, तस्य its, हेतव causes

15 Whatever good or evil action a man performs with body, speech and mind, these five are its causes.

All actions are divided into three classes *viz*, bodily, vocal and mental. They are all caused by the five agencies or qualities of nature mentioned in the last verse and the embodied *Atma* is not their doer.

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १६ ॥

तत्र there, एव thus, सति being, कर्तार doer, आत्मानं self, केवलं only, तु but, यः who, पश्यति sees, अकृत-बुद्धितात् from tainted-intellect, न not, स he, पश्यति sees, दुर्मतिः unwise

16 That being thus, that unwise person who from tainted intellect sees the self only as the doer, does not see.

It was explained in the last verse that there are only 5 agencies for performance of all actions and that the *Atma* is not their doer. Therefore a person who through attachment and 'egoism' regards himself as the doer of actions is deluded and does not know the truth.

यस्य नाहकृतो भावो बुद्धिर्यस्य न लिप्यते ।

हत्वापि स इमंल्लोकां हन्ति न निबध्यते ॥ १७ ॥

यस्य whose, न not अहङ्कन egoistic भाव character,
बुद्धि intellect यस्य who, न not, त्रिषु is tainted, इत्या
having killed अयि even स he इमान् those, लोकां people,
न not इति I all न not, त्रिरूपतः is bound

17 Who is not of the egoistic character and
whose intellect is not tainted, he even by killing
these people kills not and is not bound

The person who does not through egoism regards
himself as the doer and who is not deluded, performs all
his actions without attachment for action fruits and
therefore such a person even by killing people in the
course of his duty commits no sin and suffers no bond-
age i.e., attachment and delusion alone are the cause of
bondage and freedom from them leads to liberation and
supreme goal

ज्ञान ज्ञेय परिणता त्रिविधा कर्मचोदना ।

यस्य कर्म कर्तेति त्रिविधं कर्मसंग्रहः ॥ १८ ॥

ज्ञान I knowable ज्ञेय I knowable परिणता I knower, त्रि
विधा three kind, कर्म चोदना action impeller, कर्ण means,
कर्म effect, कर्ता cause इति thus त्रिविधं of three kind,
कर्म संग्रहः action accomplisher

18 Knowledge, knowable and the knower
are the three kinds of action impellers, and the
cause, means and effect are the three kinds of
action accomplishers

On being affected with egoism and delusion a
person (I knower) regards (I know, himself (I knowable) as

the body and desires (impels) action and then he becomes the doer of action through nature (means) and thus accomplishes action, i.e., the five agents of nature mentioned in verse 15 being inert and without intelligence, the action is impelled by the embodied person and then performed through the nature, vide *Gua* XIII 20

3 QUALITIES OF ACTIONS (19 40).

ज्ञान कर्म च कर्ता च त्रिधैव गुणभेदतः ।

प्रोच्यते गुणसंख्यानं यथावच्छ्रु तांश्चपि ॥ १६ ॥

ज्ञान knowledge, कर्म action, च and, कर्ता doer, त्रिधा three-kind, एव verily, गुण-भेद by qualities-difference, प्रोच्यते is described, गुण-संख्यानं in qualities-scripture, यथावत् accordingly, शृणु hear, तानि them, अपि also

19 Knowledge, action and doer are described with three kinds of difference of qualities in the *Guna Sankhya*. Hear them accordingly

The *Sankhya Shashtra* of *Kapila* treats of the three qualities of nature and describes all things as characterised by the three qualities. The three products of nature as knowledge, action and doer are going to be described according to the threefold qualities and the other three (knowable, knower and means) referred to in the last verse are not so described as the Knowable and Knower (Self and Person) are free from qualities and the means or nature's qualities are already described at length in Chapter XIV

सर्वभूतेषु येनैक भावमव्यमीक्षत ।

अविभक्त विभक्तेषु तज्ज्ञानं विद्धि सार्वत्रिकम् ॥ २० ॥

सर्व भूतेषु in all beings, येन by which, एकै one भाव form, अक्षयं imperishable दृश्यत sees, अविभक्तं undivided विभक्त in divided, तज् that, ज्ञानं knowledge विद्धि know, सार्वत्रिकं *Sattvic*

20 know that knowledge as *Sattvic* by which he sees one imperishable undivided form in all the divided beings

The knowledge, by which a person realizes the *Atma* as one without another, eternal and dwelling equally in all different kinds of beings, is *Sattvic* or true i.e., *Atma* knowledge is the true and best knowledge

पृथक्त्वेन तु ज्ञानं नानाभावा पृथग्विधान् ।

चेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ २१ ॥

पृथक्त्वेन by difference, तु but यत् which, ज्ञानं knowledge, नाना भावान् various forms पृथक् विधान् separate kinds, चेत्ति regards, सर्वेषु in all, भूतेषु in being, तत् that, ज्ञानं knowledge, विद्धि know, राजसं *Rajasic*

21 But that knowledge which regards different, various and separate kinds of forms in all beings, is the knowledge to be known as *Rajasic*

The knowledge which does not realize only one Soul as dwelling in all beings, but regards the souls

of all beings as many and separate is of *Rajasic* or evil quality. Cf *Kathabali* II 1 10

यदेवेह तदमुत्र यदमुत्र तदन्विह ।

मृत्योः स मृत्युमामोति य इह नानेव पश्यति ॥

He who is here is there and he who is there is also here One who considers him as many goes from death to death

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् ।

अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ २२ ॥

यत् which, तु but, कृत्स्नवत् is all, एकस्मिन् in one, कार्ये in thing, सक्तं attached, अहैतुकं irrational, अतत्त्वार्थवत् as unsubstantial, अल्प petty, तत् that, तामसं *Tamasic*, उदाहृतं called

22 But that (knowledge) which is attached to one petty, irrational and unsubstantial thing as all is called *Tamasic*

The knowledge by which a man is attached to inert, untune and perishable body and regards it as all in all is *Tamasic* i.e., *Tamasic* knowledge makes a man deluded and regard the body as *Atma* Cf *Adhyatma* II 4 33

देहोऽहमिति या बुद्धिरविद्या सा प्रकीर्तिता ।

नाहं देहश्चिदात्मेति बुद्धिर्विद्येति भण्यते ॥

The knowledge that regards the self as body is delusion and that which regards it as not the body but as the intelligent *Atma* is called wisdom

विद्या समस्तविमलमद्वैतं कृतम् ।

अथ मदेधुता वसं यथासाधियमुच्यते ॥ २३ ॥

विद्या । २२-२३ । समस्तविमलमद्वैतं कृतम् with an अविद्या
द्वैतं कृतं with it is in the २२ । अथ मदेधुता
by a desire which is action ॥ यत् which कृतं that,
साधियम् & साधियम् call ।

2 The prescribed action which is per-
formed by a man who is free of fruit without attachment
and without desire and discrimination is called *Sattvic*.

The prescribed action is *Sattvic* etc. when performed
with attachment, or only with attachment for
their fruits (pleasure at present) and without desire and
anger (uncontrolled mind) or *Sattvic* or of good
quality. Cf. *Bhagavad* VI-21-23 —

मन्त्रल विष्णु वा साधियं विवस्वतम् ।

मन्त्रं यत्पश्यति सा साधियं तामयम् ॥

The action which is performed as a duty and as an
offering to him without desire for fruits is *Sattvic* that
with him *Rajasic* while harmful and hostile action
is *Tamasic*.

यत्तु कामेधुता वसं साहद्वारेण वा पुन ।

दियते यदुलायास तद्राजसमुदाहृतम् ॥ २४ ॥

यत् which, कृतं कामेधुता by desire seeler, वसं
action, म सहद्वारेण with collusion, वा or, पुन again, दियते is

performed, बहुल-आयासं much-painfully, तत् that, राजसं *Rajasic*, उदाहृतं called

24. But that action which is performed by a pleasure seeker with egoism and with much pain is called *Rajasic*.

The action which is performed with attachment and with desire for fruit or with much suffering for show only is of *Rajasic* or evil quality

अनुबन्धं क्षयं हिंसा मनोऽपेक्ष्य च पौरुषम् ।

मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ २५ ॥

अनुबन्ध consequence, क्षयं destructive, हिंसां harm, अनपेक्ष्य without seeing, च and, पौरुषं capacity, मोहात् from delusion, आरभ्यते is undertaken, कर्म action, यत् which, तत् that, तामसं *Tamasic*, उच्यते is called.

25 That action which is undertaken without seeing the consequence, destruction, harm and capacity is called *Tamasic*.

The action that is performed without any consideration of its good and bad result, gain and loss and harm to others and capacity of the doer *i.e.*, acting blindly and without consideration for others is of *Tamasic* or delusive quality

मुक्तसंगोऽनहंवादी धृत्युत्साहसमन्वितः ।

सिद्ध्यसिद्ध्योर्निर्विकारः कर्त्ता सात्त्विक उच्यते ॥ २६ ॥

मुक्तसंग freed from attachment, अनह-वादी unegoistic-talker, धृति-उत्साह-समन्वितः with restraint-perseverance-

filled, सिद्धि भविष्ये in success failure, निविकार changeless, कर्ता doer, सार्वत्रिक Sattvic, उच्यते is called

26 The doer freed from attachment, with outegoism, filled with restraint and perseverance, changeless in success and failure, is called *Sattvic*

A person who performs his duty without attachment, with restraint and perseverance, equal in success and failure is of *Sattvic* or good character

रागा क्रमफलप्रेप्सुलब्धो हि सात्मकोऽशुचि ।

हृष्याक्रान्धित कर्ता राजस परिकीर्तित ॥ २७ ॥

रागी desirer क्रम फल प्रप्सु action fruit seeker लुब्धः greedy, हि सात्मक cruel, अशुचि impure, हृष शाक भ्रान्धित delight grief filled, कर्ता doer, राजसः *Rajasic*, परिकीर्तित called

27 Desirer, seeker of action fruit, greedy, cruel, impure, filled with delight and grief, doer is called *Rajasic*

A man acting with attachment and desire for pleasure and pain and of cruel and sinful nature is called a person of *Rajasic* or evil character

अयुक्तः प्राकृत स्तब्ध शठा नैष्कृतिकोऽलस ।

विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ २८ ॥

अयुक्तः unsteady, प्राकृत wild, स्तब्ध stubborn, शठ wicked, नैष्कृतिक destroyer, अलस idle, विषादी dejected, दीर्घसूत्री

-dilatory, च and, कर्त्ता doer, तामस *Tamasic*, उच्यते is called

28 Unsteady, wild, stubborn, wicked, -destroyer, idle, dejected, and dilatory doer is called *Tamasic*.

A man of idle, destructive, indolent, slow, unintelligent, dull, and foolish nature is of *Tamasic* or delusive character

बुद्धेर्भेद धृतेश्चैव गुणत्रिविधं शृणु ।

प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय ॥ २६ ॥

बुद्धे of intellect, भेद distinction, धृते of restraint, च and, एव verily, गुणत from qualities, त्रि-विध three-kind, शृणु hear, प्रोच्यमान described, अशेषेण fully, पृथक्त्वेन separately, धनञ्जय Arjuna

29 The distinctions of intellect and restraint by three kinds of qualities O Arjuna! hear from me described separately and fully

Intellect is the faculty of knowledge and by distinguishing between right and wrong this intellect holds up the mind from the one and engages it in the other. This restraining power of the intellect to uphold and engage is called *Dhriti*. This intellect and its power to restraint are now going to be described as characterised by the three qualities of *Sattwa*, *Raja* and *Tama*

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।

बन्ध मोक्ष च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥ ३० ॥

प्रवृत्तिं action च and, निवृत्ति in action, च and कार्य अकार्य
duty non duty भय अभये fear no fear बध bondage, मोक्ष
liberation, च and, या which, यच्चि knows बुद्धि intellect, सा
that यथा Arjuna सारिणी Sattvic

30 That intellect which knows action and
inaction, duty and non duty fear and no fear,
bondage and liberation is, O Arjuna ! *Sattvic*

The intellect which enable one to distinguish
between right and wrong good and evil virtue and
vice, truth and untruth etc, is of Sattvic or good
quality

यथा धर्ममधर्मं च कार्यं चाकार्यमेव च ।

अथवायत् प्रजानाति बुद्धि सा पाथ राजसा ॥ ३१ ॥

यथा by which धर्म virtue अधर्म vice, च and, कार्यं duty,
च and, अकार्यं nonduty एव verily, च and, अथवायत् not
truly, प्रजानाति knows, बुद्धि intellect, सा that, पाथ Arjuna
राजसा Rajasic

31 The intellect by which, O Arjuna ! one
does not truly know virtue and vice duty and
non duty, is *Rajasic*

The intellect which cannot distinguish properly
between virtue and vice or right and wrong action is
of *Pajasic* or useless character

अधर्मं धर्ममिति या म यते तमसावृता ।

सर्वाथान्निपरोताश्च बुद्धि सा पाथ तामसी ॥ ३२ ॥

अधर्मं vice, धर्मं° virtue, इति thus, या by which, मन्यते regards, तमसा by darkness, आवृता covered, सर्व-अर्थान् all-objects, विपरीतान् perverted, च and, बुद्धिः intellect, सा that, पार्थ Arjuna, तामसी *Tamasic*

32 That intellect which covered with darkness regards vice as virtue and all objects as perverted, is *Tamasic*, O Arjuna!

The intellect by which one is deluded and regards vice as virtue and falsehood as truth and all things as topsy turvy is of *Tamasic* or deluded character Cf. *Mahabharat* III 15 27

अधर्मो यत्र धर्माख्यो धर्माश्चाधर्मसंज्ञितः ।

स विज्ञेयो विभागेन यत्र सुख-त्यबुद्धयः ॥

The knowledge which holds vice as virtue and virtue as vice is to be discarded, for the ignorant is deluded therein.

धृत्या यया धारयते मन प्राणेन्द्रियक्रिया ।

योगेनाव्यभिचारिण्या धृति सा पार्थ सात्त्विकी ॥ ३३ ॥

धृत्या by restraint, यया by which, धारयते hold up, मन-प्राण-इन्द्रि-क्रिया mind-life breath-sense-actions, योगेन through *Yoga*, अव्यभिचारिण्या through firm, धृति restraint, सा that, पार्थ Arjuna, सात्त्विकी *Sattwic*

33. The restraint by which one holds up the actions of mind, life breath and sense organs through the firm *Yoga* is *Sattwic*, O Arjuna!

33 But the restraint through the firm engagement of the intellect in a contemplation restrains or controls all the action of the mind like breath (speech) and body like the *Dharma* is restraint of intellect from the action like *Samadhi* is concentration

यथा तु भवतासाध्या भूया धाम्यतऽनु ।।

प्रवृत्ता जलाशया भूति सा पार्थ राजसी ॥ ३४ ॥

34 As water, though but *Samkara* means virtue pleasure wealth *Prasada* is not *Prasada* holds up, *Arjuna*, *Prasada* is attachment *Prasada* is fruit cooler, *Prasada* restraint, *Prasada* that *Prasada* *Arjuna* *Arjuna* *Arjuna*

35 But the restraint by which the seeker of fruit through attachment holds to virtue, pleasure and wealth that restraint O Arjuna is *Rajasic*

That restraint of intellect which through attachment and desire for fruits (pleasure and pain) ever engages itself in the pursuit of *Dharma* (virtue) *Kama* (enjoyment) and *Artha* (objects) is of *Rajasic* or evil nature

यथा म्यज्ज भय शोकं विषादं मदमेव च ।

न विमुञ्चति दुर्मेधा भूति सा पार्थ तामसी ॥ ३५ ॥

यथा by which, *Myaj* sleep, *Mad* fear, *Shoka* grief, *Visada* dejection, *Mad* correct *Pras* verily *Ch* and, *N* not, *Visada* gives up *Durmedha* deluded, *Pras* restraint, *Pras* that, *Pras* Arjuna, *Tamas* *Tamas*

35 But that restraint, by which the deluded person does not give up sleep, fear, grief, dejection and conceit, is *Tamasic*, O Arjuna !

The restraint of intellect which through delusion ever engages it in idleness, forgetfulness, dejection, darkness and destruction etc, is of *Tamasic* or deluded nature

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।

अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ ३६ ॥

सुखं happiness, तु and, इदानीं now, त्रि-विधं three-kind, शृणु hear, मे my, भरत-ऋषभ *Bharat-great* अभ्यासात् from practice, रमते delights, यत्र in which, दुःख-अन्त pain-end, च and, निगच्छति attains

36 And now, Arjuna ! hear from me the three kinds of happiness, in which one delights with practice and attains to the end of pain

All actions, knowledge, restraint and other means are pursued for attainment of happiness which leads to bliss and freedom from pain, and therefore the three qualities of happiness are also now going to be described

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।

तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ ३७ ॥

यत् which, तत् that, अग्रे at first, विषं poison, इव as, परिणामे in end, अमृत-उपम nectar-like, तत् that, सुख happiness, सात्त्विकं *Sattwic*, प्रोक्तं called, आत्म-बुद्धिप्रसाद-जं *Atma-knowledge-bliss-born*

37 That happiness, which is at first as

poison and in the end like nectar and which is born of the bliss of *Iti* knowledge, is called *Sattvic*.

Sattvic happiness is the upper bliss which is acquired by attainment of *Iti* knowledge and which is obtained with great exertion and difficulty. Such happiness may appear sweet and bitter as poison at first but ultimately it is the subtle and sublime as the true *Iti* knowledge leads to the higher and supreme bliss.

विषयिन्द्रियमयानासत्तदप्रज्ञावयवम् ।

परिणाम विषमिव तस्य राजस स्मृतम् ॥ ३० ॥

विषय इन्द्रियमयानासत्तदप्रज्ञावयवम् which means that *अप्र* at first *अनुभव* is like nectar like *परिणाम* in end, विषय poison *इव* *तु* that *सुख* happiness, *राजसं* Rajasic, *स्मृतम्* thought.

30 That happiness, which is from the union of senses and objects and at first like nectar and in the end is poison is called *Rajasic*.

The happiness of sensual enjoyment is delightful in the beginning like nectar but proves ruinous in the end like a poison and such happiness is of *Rajasic* or of evil nature.

यदग्रे चानुष्य तच्च सुख माहनमात्मन ।

निद्रातम्यप्रमादा यत्तत्तामसमुदाहृतम् ॥ ३१ ॥

यत् which, *अग्रे* at first *च*, and, *अनुष्य* in end, *च* and *सुख* happiness *मोह* delusive, *आत्मन* of self, *निद्रा* *भालस्य*

प्रमाद-उन्ध sleep idleness-forgetfulness born ननु that
तामस *Tamasic*, उदात्त called

39 That happiness which at first at first in the end is self delusive and born from sleep, idleness and forgetfulness is called *Tamasic*

The happiness which arises from idleness and lethargy etc and makes a man even deluded is of *Tamasic* or destructive nature e. g., happiness caused by intoxication etc, see *Gita* XIV--8 also Cf *Bhagawata* XI--25-29

सात्त्विक सुखमात्मोन्ध विषयोन्ध तु राजसम् ।

तामस मोहदैर्न्योन्ध निर्गुण मदपाश्रयम् ॥

The *Atmic* happiness is *Sattvic* that of sense objects *Rajasic* and that of ignorance and lowness *Tamasic*, while the one of my shelter is without qualities.

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।

सत्त्वं प्रकृतिजैर्मुक्त यदेभि स्यात्त्रिभिर्गुणै ॥ ४० ॥

न not, तत् that, अस्ति is, पृथिव्या in earth, वा or, दिवि in heaven, देवेषु in gods वा or, पुन again, सत्त्वं thing, प्रकृति-जै from nature-born, मुक्त free, यत् which, एभिः from these, स्यात् be, त्रिभिः from three, गुणैः from qualities

40. There is nothing on earth, in heaven or again in gods, which may be free from the three qualities born of nature.

As shown in the last 12 verses all actions and products of nature are of the three qualities and there is nothing

in the same way as in the three qualities nature and the qualities and there a man should cultivate it by nature and it is *Arjuna* (attach-
ment is not in the nature of the whole
and the

4. SUCCESS OF ACTION (10-11)

मातृपुत्रविद्विग्ना ब्रह्मण्य वा यजमानः ।

वैश्यानि मयि तत्रास्ति स्यात्सर्वविभुम् ॥ ४१ ॥

मातृपुत्रविद्विग्ना *Brahmanya Kshatriya* *Var hyas*,
ब्रह्मण्य *Brahmanya* *वैश्यानि* *Arjuna* *वैश्यानि* actions
मयि *mayi* *सर्वविभुम्* by nature born गुणै by
qualities.

1. *Arjuna* the actions of *Brahmanya Kshatriya*
Var hyas and *Shudras* are divided by the
qualities born of nature.

There are 4 castes formed in accordance
with the qualities of their actions as follows —

(1) *Brahmanya* — of *Sattwic* nature and knower of
Brahma

(2) *Kshatriya* — of *Sattvic* and *Rajasic* nature and
protector of people

(3) *Var hyas* — of *Rajasic* and *Tamasic* nature and
dealer in trade

(4) *Shudra* — of *Tamasic* nature and serving others

Therefore the caste is according to one's qualities
of nature i.e., as are one's actions so is his caste. If a
man of *Shudra* caste is of *Sattvic* nature and he poi-

forms *Brahmana* actions, then he is a *Brahmana* and not a *Shudra*. Similarly if a man of *Brahmana* caste is of *Tamasic* nature and performs evil deeds then he is a *Shudra* and not a *Brahmana*.

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ ४२ ॥

शम calmness, दम control, तप austerity, शौच purity, क्षान्ति forgiveness, अर्जव straightforwardness, एव verily, च and, ज्ञान knowledge, विज्ञान realization, आस्तिक्य theism, ब्रह्म-कर्म *Brahma*-action, स्वभाव जं nature-born

42 Calmness, control, austerity, purity, forgiveness, straightforwardness, knowledge, realization, theism, are verily the nature born actions of a *Brahmana*.

A person, who by his nature is of *Sattwic* or good conduct and becomes engaged in knowledge, virtue, and piety etc., is classified as a *Brahmana*. Says *Manabharata* III—180 21

सत्यं दानं क्षमा शीलमानुशस्य तपो धृणा ।

द्रुश्यन्ते यत्र नागेन्द्र म ब्राह्मण इति स्मृत ॥

O Serpent! One having truth, gift, forgiveness, gentleness, uprightness, austerity and prudence is called a *Brahmana*.

शौर्यं तेजो धृतिर्दान्यं युद्धे चाप्यपलायनम् ।

दानमीश्वर भावश्च क्षान्तिं कर्म स्वभावजम् ॥ ४३ ॥

शौर्य bravery, तेज lustre, धृति restraint, दक्ष्य skill, युद्धे in battle, च and, अपि also अपलायन not flying, दानं gift,

ईश्वरभाव lordly character च and, क्षात्र *Ashatriya* कर्म action, स्वभाव जे nature born

43 Bravery, lustre, restraint, skill, not flinching from battle, gift, and lordly character are the nature born actions of a *Ashatriya*

Persons who by nature are possessed of kingly character of ruling and protecting people are of *Ashatriya* caste Cf. *Mahabharata* V—29—24 —

यथा रात्रयश्च रक्षणं ये प्रजानां कृतम् । धर्मज्ञप्रमत्ताऽथ दृष्टम् ।
यन्नेरिष्टम् सवयेनधीत्य दारां कृत्वा पुण्यकुदायसेद गृहान् ।

The duties of *Ashatriya* are to protect his people, to give alms to perform good actions, to sacrifice, to study Veda, to marry and to lead a holy family life

वृषिगोवृक्षवाणिज्य वैश्यकर्म स्वभावजम् ।

परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ ४४ ॥

वृषिगोवृक्ष वाणिज्य agriculture cow protection trade, वैश्यकर्म *Vaishya* action, स्वभावज nature born, परिचर्यात्मकं serving others, कर्म action, शूद्रस्य of *Shudra*, अपि also स्वभावज nature born

44 Agriculture, cow protection and trade are the nature born actions of a *Vaishya* and service of others is also the nature born action of a *Shudra*

Persons who by nature engage in agriculture, cattle and other trades are of *Vaishya* (trading) caste and similarly persons who by nature engage in serving others are of *Shudra* (servile) caste

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।

स्वकर्मनिरत सिद्धिं यथा विन्दति तच्छृणु ॥ ४५ ॥

स्वे in own, स्वे in own, कर्मणि in action, अभिरत engaged, संसिद्धिं supreme success, लभते attains, नरः man, स्व-कर्म own-action, निरत engaged, सिद्धिं success, यथा as, विन्दति attains, तत् that शृणु hear

45. A man attains to supreme success by engaging in his own action. How one attains to success by engaging in his own action, that do thou hear

A man attains to supreme success by performing his duty and how this is accomplished is explained in the next verse Cf *Mahabharata* XII 191 6

स्वधर्माचरणे युक्ता ये भवन्ति जनीपिण ।

तेषां स्वर्गफलावाप्तिर्योऽन्यथा स विमुह्यते ॥

The wise men who perform their duty accompanied with good conduct attain to the success of heavenly fruit and the other men are deluded

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ ४६ ॥

यतः from which, प्रवृत्तिः creation भूतानां of beings, येन by which, सर्वे all, इदं this, ततः pervaded, स्व-कर्मणः by own-action, तः that, अभ्यर्च्य having worshipped, सिद्धिं success, विन्दति obtains, मानवः man

46 From which is the creation of beings and

from which all this is pervaded by worshipping him with his action a man attains to success

A man by performing his duty contributes his share of the maintenance of the world and thereby worship and pleases the Lord who is the creator and supporter of the world and he thus attains to supreme success i.e., performance of one's duty is service of the Lord and leads to success. Cf. *Bhagavata* III—6—13 —

एत एषा स्वधर्मं वर्तति स्वगुरुं हरिम् ।

श्रद्धावन्मयिषु पर्य य तात मद वृत्तिभि ॥

These verses together with their actions are the faithful worshippers of their creator the Lord Hari for their own purification

श्रेयान् स्वधर्मो विगुण परधर्मास्वनुष्ठितात् ।

स्वभावनियतं कर्म कुर्वन्नाप्नोति किञ्चिदम् ॥ ४७ ॥

श्रेयान better स्वधर्म own duty, विगुण without quality परधर्मात् from other duty सु अनुष्ठितात् from well performed स्वभाव नियत nature fixed, कर्म action, कुर्वन् performing, न not आप्नोति obtains, किञ्चिदम् sin

47 Better is one's own duty without qualities than the duty of another well performed. He attains to no sin by performing the action fixed by nature

Performance of one's duty without quality (honour and respect) is better than its abandonment by taking to the duty of another full of qualities or pleasant to per-

form because the discharge of one's duty causes no evil and dishonour while its abandonment leads to bondage and destruction, vide *Gita* III--35

सहज कर्म कौन्तेय सदोपमपि न त्यजेत् ।

सर्वारम्भा हि दोषेण धूमेनाग्निग्रावृता ॥ ४८ ॥

सह-ज together-born, कर्म action, कौन्तेय Arjuna, स दोषं with-evil अग्नि even न not, त्यजेत् should abandon, सर्व-आरम्भा all actions, हि for, दोषेण by evil धूमेन by smoke, अग्नि fire, इव like, आवृता covered

48 Arjuna 'one's own action (born with him) even if evil should not be abandoned, for all actions are covered with evil as fire with smoke.

One should not abandon his natural duty even if it is evil or causes bondage As fire is ever covered with smoke but is not discarded on account of its usefulness and so a man should not abandon action which though causing bondage is still useful and unavoidable

The man should try to overcome the bondage evil of action by resort to suitable means as unattachment etc, mentioned hereafter

असक्तबुद्धिः सर्वत्र जितान्मा विगतस्पृह ।

नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ ४९ ॥

असक्त बुद्धि unattached-intellect, सर्वत्र everywhere, जित-आत्मा subdued-self, विगत-स्पृह freed-of desire, नैष्कर्म्य-सिद्धि° liberation-success, परमा supreme, संन्यासेन through renunciation, अधिगच्छति attains

45, 46, 49 and 50 refers to the success of obtaining liberation, knowledge and Supreme Goal (*Brahma*)

बुद्ध्या विशुद्ध्या युक्तो धृत्यात्मान नियम्य च ।

शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ ५१॥

बुद्ध्या with intellect, विशुद्ध्या with pure, युक्त endowed, धृत्या with restraint, आत्मान self नियम्य having controlled, च and, शब्द-आदीन् sound-etc, विषयान् objects, त्यक्त्वा having abandoned, राग-द्वेषौ desire-disdain, व्युदस्य having discarded, च and

51 One endowed with pure intellect, controlling the self with restraint, abandoning the sound etc, objects, and discarding desires and disdains

This verse is connected with the next two verses 52 and 53 and it describes the three ways of renunciation already mentioned in verse 49 viz, (1) the unattachment of the intellect from the evil of pleasure and pain, (2) control of the self with restraint of mind and (3) discarding of desires and disdains of sense objects as sound etc,

विविक्तसेवी लब्ध्वाशो यतवाक्कायमानसः ।

ध्यानयोगपरो नित्यं वैराग्य समुपाश्रित ॥ ५२॥

विविक्त सेवी seclusion-dweller, लब्ध्वाशो little-eater, यत्-वाक्-काय-मानस controller-of speech-body-mind, ध्यान-योग-पर contemplation-Yoga-supreme holder, नित्यं ever, वैराग्य unattachment, समुपाश्रित. engaged

52 Dweller in seclusion, little eater, controller of speech, body and mind, supreme holder of *Yoga* contemplation and ever engaged in unattachment

This verse is also connected with the next verse and enumerates five more means of attaining to *Brahma* vi-
(1) retired residence, (2) regulated food, (3) concentration by steadiness of body, mind and speech, (4) engagement in *Yoga* contemplation and (5) unattachment to sensual pleasures. Cf. *Yoga Vasistha* II—13—41 —

वियक्ताग्रवाच्य मद्विचरैकान्तनिगमम् ।

त्यजता दुग्धतापानि नरगवन्प्राप्यत ॥

A man attains to *Brahma* abode through knowledge, living in solitude and renouncing of sense objects the root cause of all pain

अहङ्कार यत्नं दर्पं कामं क्रोधं परिग्रहम् ।

विमुच्य निमग्नं शांतं ब्रह्मभूयाय कथ्यते ॥ ५३ ॥

अहङ्कार (egoism) यत्नं power एवं conceit, कामं desire, क्रोधं anger परिग्रहं hoarding, विमुच्य having discarded, निमग्नं unselfish शांतं peaceful, ब्रह्म भूयाय for *Brahma* state कथ्यते is fitted

53 Discarding egoism, power, conceit, desire, anger, hoarding, and being unselfish and peaceful, he is fitted for *Brahma* state

The practising of the means described in the last two verses and also discarding of the *Rajasic* qualities of egoism, and pride, etc., leads to the *Brahma* state

of *Sat-chit-ananda* (truth-intelligence and bliss) i.e., a person by performing his duty in the way of *Karma Yoga* attains to *Brahma* state or Supreme Goal

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

सम सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ ५४ ॥

ब्रह्म-भूत *Brahma*-being, प्रसन्न-आत्मा of cheerful-mind, न not, शोचति grieves, न not, काङ्क्षति desires, सम. equal, सर्वेषु in all, भूतेषु in creatures, मद्-भक्ति my-devotion, लभते obtains, परा supreme

54 The *Brahma* being is of cheerful mind, neither grieves nor desires, equal to all creatures, and attains to my supreme devotion

Brahma being is the attainment of mental peace, freedom from the distraction of all desires and disdains and equality of vision, by which one sees the Lord as dwelling equally everywhere and thereby devotes and entirely surrenders himself and becomes merged in the Lord as described in the next verse

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ ५५ ॥

'भक्त्या by devotion, मां me, अभिजानाति 'knows, यावान् what, य who, च and, अस्मि I am, तत्त्वत 'truly, ततः then, मां me, तत्त्वत truly, ज्ञात्वा having known, विशते enters, तद-अन्तर that-instant'

55 By devotion he knows me who and what

truly I am, and then knowing me truly he enters into me that instant

A devotee on realizing the supreme character of the Lord become merged into his part and parcel of the Lord himself and thus attain to *Brahma Nirvana*. Cf *Bhagavad Gita* VI—11—35 --

चात्वाजित्वाऽथ य वै मा याया यश्चास्मि यादृश ।

भजत्यनन्धभावेन त म भक्ततमा मता ॥

Who meditate on me repeatedly is and what I am, they are regarded by me as great devotees

सर्वकर्मण्यपि सदा कुर्वाणा मद्भयपाश्र्वय ।

मत्प्रसादादवाप्नोति शाश्वत पदमन्ययम् ॥ ५६ ॥

सर्व कर्माणि all actions, अपि also सदा always कुवाण performing सर्व पाश्र्वय my refuge मत् प्रसादात् from my grace, अवाप्नोति obtains शाश्वत eternal, पद abode अन्यय imperishable

56 My refuge always performing all actions by my grace also attains to the eternal and imperishable abode

Therefore a person should ever perform his duty with faith and devotion in the Lord so that by obtaining his grace, he may attain to the Supreme Goal of *Brahma*, (*Nirvan*) union

चेतसा सर्वकर्माणि मयि सन्यस्य मत्पर ।

बुद्धिवागमुपाश्रित्य 'मच्चित्त' 'सतत' भव ॥ ५७ ॥

चेतसा by mind, सर्व कर्माणि all actions मयि in me,

संन्यस्य having resigned, मत् पर my-supreme holder, बुद्धि-
योगं intellect-steadiness, उपाश्रित्य having resorted मत्-
चित्त my-thinker, सततं constantly, भव be

57 Resigning all actions unto me with the mind, holding me supreme and resorting to steadiness of intellect, be thou ever my thinker

A man should therefore devote himself to the Lord by performing all actions for Lord's sake with resignation of action fruits to him and ever contemplating him with steady (unattached) mind *i.e.*, one should ever perform his duty with devotion to the Lord in the way of *Karma Yoga*

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।

अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनश्यसि ॥ ५८ ॥

मत्-चित्त me-thinking, सर्व-दुर्गाणि all-miseries, मत्-
प्रसादात् by my-grace, तरिष्यसि thou shalt cross, अथ and,
चेत् if, त्व thou, अहकारान् from egoism, न not, श्रोष्यसि
shalt hear, विनश्यसि shalt be destroyed

58 By thinking of me thou shalt cross beyond all miseries with my grace and if from egoism thou shalt not hear, thou shalt be destroyed.

One performing his duty with devotion of the Lord is freed from all bondage of pain and suffering of the world, but if through delusion one does not perform his duty he is doomed and never attains to liberation

यद्वद्वाग्माथित्य न यास्य इति मन्यस ।

निश्चय एवमायम्त प्रवृत्तिर्या त्रियायति ॥ ५६ ॥

यद्वद् which यद्वद् I am आथित्य having possessed
न नो यास्य I shall not fight इति thou मन्यस thou
thinkest निश्चय false एव this एवमायम्त resolve न thy,
प्रवृत्ति nature इति thou त्रियायति will engage

59 If possessed of egoism thou thinkest "I shall not fight this resolve of thine is false for nature will engage thee

If a man through delusion does not want to perform his duty he is even then led to perform it by his nature which compels all to act whether one likes it or not vide Gita III—)

स्वभावजेन को तव नियद् + + + + + वमणा ।

कतुं न द्रमि + मोक्षरकरिण्य + + + + + तत् ॥ ६० ॥

स्वभाव जेन by nature born को तव Arjuna नियद् bound
एव by own वमणा by action कतुं to do न not, इ-उसि
thou wishest, यत् what मादात् from delusion करिष्यमि
thalt do अथ + forcibly अपि even तत् that

60 Arjuna¹ bound by thy own nature born action which thou wishest not to do even that thou shalt do forcibly

All beings are¹ made and forced to act by their nature or *Prakriti* (fate) and therefore no one can abandon or refrain from action even if he wishes not to act and therefore a man should ever perform his duty

with proper means (unattachment and devotion) so as to attain to Supreme Goal Cf *Mahabharata* XII 23 15

भवितव्यं तथा तच्च यद् वृत्तं भरतर्षभ ।

दिष्टं हि राजशार्दूलं न शक्यमतिवर्तितुम् ॥

O king ! what is to happen will happen as no one can stop the fate

5 DEVOTION OF THE LORD (61-66)

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥

ईश्वर Lord, सर्व-भूतानां of all-beings, हृद्-देशे in heart-abode, अर्जुन Arjuna, तिष्ठति dwells, भ्रामयन् revolving, सर्व-भूतानि all-creatures, यन्त्र-आरूढानि on wheel-mounted, मायया by *Maya*

61 Arjuna 'the Lord dwells in the heart abode of all beings revolving all creatures mounted on a wheel by *Maya*.

The *Atma* (soul) master of the body dwells in the heart of all beings and through his *maya* (nature) makes them perform all actions like a wire puller making a doll to dance or a potter making pots by turning his wheel. Says *Manusmriti* XII 124

एष सर्वानि भूतानि पञ्चभिर्व्याप्य सूर्तिभिः ।

जन्मवृद्धिक्षयैर्नित्यं ससारयति चक्रवत् ॥

He pervades all beings in five forms and constantly revolves them on the wheel of birth, life and death.

तमेव शुक्ल गच्छ सर्वभावन भारत ।

तत्प्रसादात्पराशानि स्थान प्राप्स्यसि शाश्वतम् ॥ ६० ॥

That thou alone shalt reach refuge, O Bharat, by all means. By his grace thou shalt attain to supreme peace, thy abode, thy halt station, thy eternal.

62 Arjuna's soul refuge in that alone by all means. By his grace thou shalt attain to supreme peace and eternal abode.

As the *Atma* is the inner soul lord and impeller of all being, one should strive by all means to secure his *Pratya*—attain to peace and Supreme Goal.

इति तन्नामम्यात गुणाद्गुह्यतरं मया ।

विमृश्यैतच्छ्रेयं यद्वेत्लसि तथा कुरु ॥ ६३ ॥

Iti thus I or thee I nowledge *Amitya* described *guyana* from secret *guyatara* greater secret *maya* by me, *vimrshya* consider *etad* this *ashraya* fully, *yad* as *vetlasi* thou wishest, *tatha* so, *kuru* do.

63 Thus this I nowledge the greatest secret of the secrets has been described by me for thee. Consider this fully and then do as thou wishest.

Performance of one's duty with devotion to the Lord as taught in the preceding verses is the most secret and supreme means by which a man attains to liberation and bliss and therefore a man should understand it properly and then try to practice it as he may like, *Vide Gita XV—20*.

सर्वगुह्यतमं भूयः शृणु मे परमं वच ।

इष्टोऽसि मे ददमिति ततो वक्ष्यामि ते हितम् ॥ ६३ ॥

सर्व-गुह्यतम of all-most secret, भूय again, शृणु hear, मे my, परम supreme वच word, इष्ट loved असि thou art, मे my, दृढ staunch, इति thus, तत therefore, वक्ष्यामि I shall describe, ते for thee, हित benefit.

64 Hear again my supreme word, the most secret of all, for thou art my staunch beloved and therefore I shall describe it for thy benefit.

A devotee is ever dear to the Lord and therefore for the good of Arjuna like devotees the most secret and useful devotion teaching is summed up again in the next two verses. The devotion teaching is called a secret as it is not to be disclosed to unworthy persons but only to pious devotees and persons of good conduct.

मन्मना भव भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि सत्य ते प्रतिजाने प्रियोऽसि मे ॥ ६४ ॥

मत्-मना in me-mindengaged, भव be, मत्-भक्त. my-devotee, मत्-याजी my-worshipper, मां me, नमस्कुरु salute, मां me, एव alone, एष्यसि shalt come, सत्य truth, ते for thee, प्रतिजाने I promise, प्रिय loved, असि art, मे my

65 Be the mind-engaged in me, my devotee, my worshipper, salute me and thou shalt come to me I promise thee truly Thou art my beloved.

न वक्तव्यमिदं यत्नान्मदभक्तिर्विमुखाय न ।

मद्भक्त्याय प्रदातव्यमाहूयपि प्रयत्नः ॥

This should not be disclosed to one having no devotion for me. It should be imparted only to my devotees and that after explaining it properly.

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसशयः ॥ ६८ ॥

य who, इदं this परम supreme, गुह्य secret, मत्-भक्तेषु in my-devotees, अभिधास्यति shall teach, भक्तिं devotion मयि in me, परां great, कृत्वा having rendered, मामे me, एव alone, एष्यति shall come, असशय undoubtedly

68 Who shall teach this supreme secret to my devotees, he having rendered unto me great devotion shall undoubtedly come to me.

One who teaches *Gita* scripture to the devotees of the Lord, himself becomes a supreme devotee and thus attains

10th I shall find a Gita teacher is a devotee of the Lord and attuned to the Supreme Goal

न च तस्मै मनुष्येषु कश्चिन्म प्रियतमम् ।

अत्रिग न च मे तस्मादन्य प्रियतरा भुवि ॥ ६६ ॥

70th I find and I am more than him, मनुष्य among men, कश्चित् any man प्रियतमम् dearest server अत्रिग shall be, न च and मे my तस्मात् than him अथ other प्रियतरा dearer भुवि on earth

69 Amongst men on earth he is the dearest server of me and there shall be no other dearer to me than he

The Gita teacher renders the highest service to the Lord and is accordingly highly valued and loved by him

अध्येष्यत च य इमं धर्म्यं सवादमात्रया ।

ज्ञानयान तनाहमिष्ट स्यामिति मे मति ॥ ७० ॥

अध्येष्या shall read च and य who इमं this धर्म्यं pious सवाट् dialog between आत्रया of us two, ज्ञानयान by knowledge sacrifice, तन by him, अह I shall worshipped स्याम् shall be इति thus, मे my मति opinion

70 I shall be worshipped with knowledge sacrifice by him who shall read this pious dialogue of us two This is my opinion

The study of Gita scripture imparted through a dialogue between Shri Krishna and Arjuna is the means of attaining to Lord's knowledge and realization

(worship with knowledge sacrifice) Cf. *Adhyatma*
I 3 34

संवादमावयोर्यस्तु पठेद्वा शृणुयादपि ।

स याति मम सारूप्य मरणे नन्वस्मृति लभेत् ॥

Whoever reads or hears this dialogue of us he becomes my contemplator at death time and attains to me

श्रद्धावाननसूयश्च शृणुयादपि यो नर ।

सोऽपि मुक्तः शुभान् लोकान् प्राप्नुयात्पुण्यकर्मणाम् ॥ ७१ ॥

श्रद्धावान् faithful, अनसूय unmalicious, च and, शृणुयात् shall hear, अपि also, य who, नर man, स he, अपि also, मुक्तः liberated, शुभान् good, लोकान् regions, प्राप्नुयात् shall obtain, पुण्य-कर्मणां of good doers

71 The faithful and unmalicious man also who will hear it, he too being liberated shall attain to the regions of good doers

The hearer of *Gita* scripture with faith and devotions in the Lord is freed from all pain and attains to the blissful heaven the abode of the good doers (virtuous)

कच्चिदेतच्छ्रुत पार्थ त्वयैकाग्रेण चेतसा ।

कच्चिदज्ञानसंमोहः प्रणष्टस्ते धनञ्जय ॥ ७२ ॥

कच्चिन् whether, एतत् this, श्रुत heard, पार्थ Arjuna, त्वया by thee, एकाग्रेण by one pointed, चेतसा by mind, कच्चिन् whether, अज्ञान-संमोह ignorance-delusion, प्रणष्ट destroyed, ते thy, धनञ्जय Arjuna

72 Arjuna! whether this has been heard by thee with one pointed mind and whether Arjuna! thy ignorance and delusion has been destroyed

After describing the merits and greatness of the *Gita* scripture in the last verse it is enquired from a faithful devotee like Arjuna whether he has attained to knowledge and understood the aim and object of the *Gita* teaching that a man attains to supreme bliss by performance of his duty without attachment to pleasure and pain

अर्जुन उवाच ।

गृहे मां स्मृतिलब्ध्वा त्वत्प्रसादात्मयाऽच्युत ।

स्थिताऽस्मि गतसंशयं शरित्य वचनं तव ॥ ७२ ॥

नष्ट destroyed मां delusion स्मृति I knowledge लब्ध्वा obtained त्वत्प्रसादात् by thy grace मया by me अच्युत imperishable स्थिताऽस्मि steady, अस्मि I am गतसंशय freed from doubt शरित्य I shall do वचन bidding तव thy

3 Arjuna said — O Krishna! by thy grace my delusion is destroyed and knowledge obtained I am steady and freed from doubts and will do thy bidding

Arjuna says that on hearing and considering the *Gita* teaching he has now attained to *Iti* knowledge and that his fears and anxieties about killing of relations and incurring sin thereby have all been removed and that he is now ready to perform his duty i.e., *Gita*

teaching destroys all fears and doubts and causes one to perform his duty as *Karma Yoga* and leads to Supreme Goal

संज्ञय उवाच ।

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।

सवादमिममश्रौषमद्भुतं रामहर्षणम् ॥ ७४ ॥

इति thus, अह I, वासु-स्य of Krishna, पार्थस्य of Arjuna, च and, महात्मन of *mahatma*, सवाद dialogue इमं this अश्रौष heard, अद्भुत wonderful, राम-हर्षण han erecting

74 *Sanjya* said Thus I have heard this wonderful and han erecting dialogue of *Mahatma* Krishna and Arjuna

Sanjya now praises the *Gita* scripture imparted through a dialogue between *Shri Krishna* and *Arjuna* and says that it is a most wonderful and sublime teaching

व्यासप्रसादाच्छ्रुतवानेनद्गुह्यमहं परम् ।

योगयोगेश्वरात्कृष्णात्साक्षात् कथयत् स्वयम् ॥ ७५ ॥

व्यास प्रसादात् from-Vyasa-grace, श्रुतवान् heard एनत् this, गुह्य secret, अह I पर supreme योग *Yoga*, योग-ईश्वरात् from *Yoga* Lord, कृष्णात् from Krishna साक्षात् personally, कथयत् speaking, स्वय himself

75 By the grace of *Vyasa* I have heard this supreme and secret *Yoga* personally from Krishna the Lord of *Yoga* speaking himself

Sanjya says that it was through the wisdom eye-gift of *Vyasa* that he was enabled to hear the *Gita*

teaching from the very mouth of Shree Krishna who is the Lord and Goal of the Yoga practice

राजन् सस्मृत्य सस्मृत्य सयागमिमद्भुतम् ।

यशराजुनया पुन हृष्यामि च मुहुर्मुहु ॥ ७६ ॥

राजन् I am, सस्मृत्य remembering, सस्मृत्य remembering
सयाग dialogue हम the अद्भुत wonderful यशराजुनया
of Krishna Arjuna पुन pious हृष्यामि I rejoice च and
मुहु again, मुहु again

76 O King! remembering and remembering
this wonderful and pious dialogue of Krishna
and Arjuna I rejoice again and again

Sanjaya as to Raja Dhritarashtra that the *Gita*
scripture which forms an awe inspiring and
spiritual dialogue between Krishna and Arjuna is a
most blissful and supreme teaching for attaining the
Supreme Goal of life and therefore its recollection const-
antly fills him with happiness

तच्च सस्मृत्य सस्मृत्य रूपमद्भुतम् हर ।

विस्मयो मे महा राजन् हृष्यामि च पुन पुन ॥ ७७ ॥

तत् that, च and, सस्मृत्य remembering, सस्मृत्य remem-
bering रूप form, अद्भुतम् much wonderful हरे of
Vishnu विस्मय astonishment, मे for me महान् great, राजन्
king, हृष्यामि I rejoice, पुन again पुन again

77 And remembering and remembering
that very wonderful form of *Vishnu*, great is
my astonishment and I rejoice again and again

Sanjaya says that the contemplation of the supreme (universal) form of the Lord as the creator, protector and destroyer of all fills him with awe, reverence and bliss.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ७८ ॥

यत्र where योग ईश्वर *Yoga*-Lord कृष्ण Krishna, यत्र where, पार्थ Arjuna, धनु धर bow-bearer तत्र there श्री, fortune, विजय victory, भूति glory, ध्रुवा firm नीति law, मति opinion, मम my

78 Where is Krishna the Lord of *Yoga* and Arjuna the bearer of bow, there is fortune, victory, glory, and firm law. This is my opinion.

Where is Shri Krishna the Lord and God of *Yoga*, where is the great archer Arjuna the *Yogee*, there is the glory, fortune, justice, victory (success of *Kama*, *Artha*, *Dharma* and *Moksha*) i.e., where is the Lord and his devotee, there is all success and supreme bliss. Cf. *Mahabharata* V 68-9 —

यत सत्यं यतो धर्मो यतो ह्रीराजव यत ।

ततो भवति गोविन्दो यत कृष्णस्ततो जय ॥

Where is truth there is virtue, where is modesty and uprightness there is Krishna and where is Krishna there is victory and success.

Thus ends Chapter XVIII called the *Liberation Yoga*.

